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No. 1.

**VIEW OF THE MISSIONS UNDER THE DIRECTION OF THE
AMERICAN BOARD OF COMMISSIONERS FOR
FOREIGN MISSIONS.**

INTRODUCTORY REMARKS.

THE Board was instituted in June, 1810; and was incorporated, by the Legislature of Massachusetts, June 20, 1812. Its beginnings, as is well known, were small, and the anticipations of its supporters not remarkably sanguine: but its resources and operations have regularly increased, till, in respect to the number of its patrons—the amount of its funds—and the extent of its influence, it is entitled to a place among the principal benevolent institutions of the earth. Its patrons are found in all parts of the country; its funds, though small compared with the exigencies of its missions, with the wants of a dying world, and with what we trust they are yet to be, are highly respectable; and it exerts a direct influence upon a multitude of immortal minds, among Pagans, Mohammedans, and Jews; and an influence, both direct and reflective, perhaps upon a still greater multitude, in this Christian land. All this calls for a grateful remembrance, and for devout thanksgivings; but, God forbid that the Board, or its officers, or missionaries, or patrons, should arrogate praise to themselves on account of it. *He that glorieth, let him glory in the Lord. O Lord, righteousness belongeth unto thee, but unto us confusion of faces.*

The American Board of Foreign Missions, however, can neither claim, nor does it desire, exclusive patronage. There are other Foreign Missionary Societies, for whom there is room, for whom there is work enough, and for whose separate existence there are, doubtless, conclusive reasons. There are, also, societies for domestic missions, which, by increasing the number and strength of the churches at home, are an important and necessary aid to foreign missions. There are, also, Tract Societies, and Bible Societies, and—at the foundation, as it appears to us, of the great system of moral means organized for the renovation of the world—Education Societies. All these are but different departments of the same administration; and have a mutual dependance, and a mutual influence; and perfectly harmonize in their tendencies and results. All have claims upon the churches,—claims which are not to be set aside. None have been patronized too much; but some have been neglected to the great detriment of the whole system. This has been the case, more especially, with societies, whose object is the education of young men for the ministry. If past facts will furnish any rational ground for conjecture in respect to what is yet to come, we should suppose that, as a general thing, the great agents in benevolent enterprises, will hereafter be the men, who have been aided, in their preparations for usefulness, by the hand of charity. At any rate, most of the agents and missionaries of the American Board of Foreign Missions, have been, at some period of their education, and in a greater or less degree, charity-scholars.

While, therefore, we respectfully and earnestly call upon our friends and patrons to continue and increase their benefactions to that department of the great Christian Cause, in which we are engaged; while we bring before them, often, and with much importunity, the claims of our missionaries; of their schools; of the heathen population around them; of districts and nations, near and remote, sitting in darkness, and from their deep gloom sending forth the entreaty, “Come over and help us;” and of a world in arms against all that is good and glorious—a world, wretched, helpless, but not beyond recovery:—we would be understood as pleading, not simply for our own institution, but for all institutions designed to promote the same general object,—the **GLORY OF GOD IN THE SALVATION OF MEN.** We admire that *systematic* charity, which contributes in aid of all good objects, because they are good and praiseworthy; and to each, according to its relative claim. Were the whole patronage of the benevolent given to one object, it would be like pouring the entire waters of a continent into a single river. If we would be truly faithful, we must exercise our judgments. Christian charity is not a blind

impulse; but, is characterized in Scripture, as *the wisdom that is from above*,—such wisdom as is in heaven,—which is *pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy*.—Entering upon a new year, we can, therefore, wish our friends and patrons nothing better, (and we desire this wish to be reciprocated,) than that they may be filled with this wisdom, and *may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long suffering, with joyfulness*. As we commence the year, so we shall probably end it,—if, indeed, we end it in this world. How important, then, that we rightly commence a year, which may be our last!

The system of operation adopted by the American Board of Commissioners for Foreign Missions, may be considered under two divisions,—its **HOME DEPARTMENT**, and its **FOREIGN ESTABLISHMENTS**.

HOME DEPARTMENT.

JEREMIAH EVARTS, at the Missionary Rooms, No. 69, Market Street, Boston, is Corresponding Secretary of the Board, and Clerk of the Prudential Committee. To him should be addressed all communications, which relate to the appointment of missionaries and assistants, and to the general concerns of the Board.

HENRY HILL, Esq. at the Missionary Rooms, is Treasurer of the Board; to whom all letters relating to donations, or to any pecuniary concerns of the Board, should be addressed.

The following gentlemen compose the Prudential Committee of the Board,—The Hon.

WILLIAM REED, the Rev. **LEONARD WOODS**, D.D., **JEREMIAH EVARTS**, Esq., **SAMUEL HUBBARD**, Esq., and the Rev. **WARREN FAY**.—Though the Committee have not stated weekly meetings, the exigencies of the missions require, that meetings should be held, on the average, about once each week, through the year.

In addition to the above, the increasing labors at the Missionary Rooms, demand that there be stated and competent assistants employed.—The establishment at home, must bear some proportion to the number and extent of the establishments abroad.

FOREIGN ESTABLISHMENTS.

The Board has established missions, in the order of time in which they are now named, at **Bombay**, and **Ceylon**; among the **Cherokees**, **Choctaws**, and the **Cherokees** of the **Arkansaw**; at the **Sandwich Islands**; and in **Western Asia**.

I. MISSION AT BOMBAY.

This mission became fixed in 1814. It was commenced by Messrs. Hall, Newell, and Nott. Messrs. Bardwell, Graves, Nichols, and Garrett, joined it at different periods since that time. Mr. Newell died of the *cholera morbus*, May 30, 1821. Messrs. Nott and Bardwell returned to this country, on account of ill health.—The mission has three stations, —Bombay, Mahim, and Tannah.

BOMBAY.—A large city on an island of the same name. It is the capital of all the British possessions on the western side of the peninsula, and is the primary seat of the mission.

Rev. Gordon Hall, *Missionary*; Mr. James Garrett, *Printer*.

MAHIM.—Six miles from Bombay, on the north part of the island.

Rev. Allen Graves, *Missionary*.

TANAH.—The principal town on the island of Salsette, 25 miles from Bombay. Rev. John Nichols, *Missionary*.

The missionaries are engaged in three principal objects,—the translation of the Scriptures: the superintendance of schools; and the preaching of the Gospel.—Almost the whole of the New Testament had been translated into the Mahratta language, at the latest dates. Genesis, of the Old Testament; and, of the New Testament, Matthew, Luke, John, Acts, and the epistles of James, Peter, John, and Jude, had been printed. The editions of Genesis, Matthew, John, and Acts, were exhausted, while, for copies of some of them, the natives are almost daily asking. The missionaries declare themselves ready to print the whole Bible, translated by them into the Mahratta language, as fast as the means can be procured. Recently they have made application to the American Bible Society for help.—The number of schools, till ten were suspended more than a year ago for want of funds, was 25;—17 on the islands of Bombay and Salsette, and eight at as many different places along one hundred miles of the adjacent coast. Possibly the schools which were suspended, have been resumed. The schools contain, on an average, about 50 scholars, which would make the whole number of scholars exceed 1000.—A *Native College*, and a *Mission Chapel*, are both greatly needed at Bombay.

II. MISSION IN CEYLON.

This mission was established in the district of Jaffna, which is in the northern extremity of the island of Ceylon, October, 1816. The original missionaries were Messrs. Richards, Warren, Meigs, and Poor. Mr. Warren died at Cape Town, in South Africa, August 11, 1818, where he had gone for the benefit of his health.—The mission has five stations.—Tillipally, Batticotta, Oodooville, Panditeripo, and Manepy.

TILLIPALLY.—Nine miles north of Jaffnapatam.

Rev. James Richards, and Rev. Daniel Poor, *Missionaries*. Nicholas Permander, *Native Preacher*.

BATTICOTTA.—Six miles north-west of Jaffnapatam.

Rev. Benjamin C. Meigs, and Rev. Henry Woodward, *Missionaries*. Gabriel Tissera, *Native Preacher*.

OONOOWVILLE.—Five miles north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*. Francis Malleappa, *Native Preacher*.

PANDITERIPO.—Nine miles north-west of Jaffnapatam.

Rev. John Scudder, M. D. *Missionary*. George Koch, *Native Medical Assistant*.

MANEPTY.—Four miles and a half, north-west of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*. Philip Matthew, *Native Preacher*.

The missionaries educate somewhat more than 100 heathen children in their families, and superintend 24 free schools, containing about 1,200 scholars. The whole number of heathen children, therefore, to whom the American missionaries in Ceylon are extending the benefits of a Christian education, is about 1,300: of these 50 are females.—The mission church consists of 32 members, of whom 14 are male, and three female, Malabars. It may be seen, therefore, that the missionaries have commenced reaping a harvest from the seed sown. The converts are very active; a spirit of inquiry is spreading among the natives; and knowledge is increasing. There is abundant reason to believe, that this is not a mere temporary excitement. Doubtless it arises,—necessarily we had almost said,—from the great increase of spiritual light; and will grow with the light, till the full blaze of the Gospel shall leave no trace of idolatry remaining.

III. MISSION AMONG THE CHEROKEES.

On the 13th of January, 1817, Mr. Kingsbury arrived at Chickamaugah, since called Brainerd, and commenced preparations for an establishment there. "The weather was extremely cold for this climate," says Mr. K., "and I felt the want of comfortable lodgings, having only a skin spread upon the floor, and a thin covering of blankets; but my health was kindly preserved." Messrs. Hall and Williams soon after joined him. Several have been united to this mission, and, for various reasons, have left, whose names do not appear in this survey.—This mission has three stations,—Brainerd, Creek-Path, and, Taloney.

BRAINERD.—The oldest station of the Board among the Indians. It is situated within the chartered limits of Tennessee, on the Chickamaugah creek, 250 miles N. W. of Augusta; 150 S. E. of Nashville; and 110 S. W. of Knoxville.

Rev. Ard Hoyt, *Superintendant and Missionary*; Rev. Daniel S. Butrick, and Rev. Wm. Chamberlain, *Missionaries*; Dr. Elizur Butler, *Physician*; Messrs. Abijah Conger, John Vail, John C. Ellsworth, Erastus Dean,

Sylvester Ellis, and Ainsworth E. Blunt, *Assistant Missionaries*; and John Arch, a converted Cherokee, *Interpreter*.

CREEK-PATH.—One hundred miles W. S. W. of Brainerd. A school was established here in April, 1820.

Rev. William Potter, *Missionary*. At this station, Catharine Brown, a converted Cherokee, is employed as a *Teacher*.

TALONEY.—Sixty-two miles S. E. of Brainerd, on what is called the Federal Road. A school was established here in May, 1820.

Messrs. Moody Hall, and Henry Parker, *Assistant Missionaries*.

New stations are contemplated at High-Tower, Chatoga, Wills-Town, and other places. To these new stations, several, who are now at Brainerd, will remove.—Not far from 300 Cherokee children have derived more or less benefit from the schools of these three stations.—There has been no instance hitherto, among the Cherokee converts at Brainerd and Creek-Path, of any such departure from Christian conduct, as to bring scandal on the cause, or call for censure from the church.

IV. MISSION AMONG THE CHOCTAWS.

The mission among the Cherokees being in successful operation, Mr. Kingsbury and Mr. Williams left Brainerd, about the first of June, 1818, for the Choctaw nation. They selected a scite for their station, and about the 15th of August, felled the first tree. "The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, shewed, that it had been once the habitation of men." The station was named Elliot, in honor of the "Apostle of the American Indians."—The mission has now four stations,—Elliot, Mayhew, the French Camps, and the Long Prairies.

ELLIOT.—Within the chartered limits of the state of Mississippi; on the Yalo Busha creek; about 40 miles above its junction with the Yazoo; 400 miles W. S. W. of Brainerd; and 145 from the Walnut Hills.

Mr. Cyrus Byington, *Licensed Preacher and Missionary*; Dr. Wm. W. Pride, *Physician*; and Messrs. Joel Wood, Anson Dyer, Zechariah Howes, John Smith, and Elijah Bardwell, *Assistant Missionaries*.

MAYHEW.—On the Ook-tib-be-ha creek, 12 miles above its junction with the Tombigbee, and 100 miles E. of Elliot. Commenced in the spring of 1820.

Rev. Cyrus Kingsbury, *Superintendant of the Choctaw Mission and Missionary*; Rev. Alfred Wright, *Missionary*; and Messrs. Calvin Cushman, William Hooper, Samuel Wisner, Philo. P. Stewart, and David Remington, *Assistant Missionaries*.

FRENCH CAMPS.—A settlement on the Natches road, south-west of Mayhew.

Mr. Loring S. Williams, *Assistant Missionary*.

THE LONG PRAIRIES.—Near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south; 140 miles south-easterly from Mayhew.

Mr. Moses Jewell, *Assistant Missionary.*

A school will probably be opened at the Six-Towns next spring.—Very successful efforts have been made by the Choctaws, in the S. E. part of the nation, to put an end to intemperance and infanticide among them.

V. MISSION AMONG THE CHEROKEES OF THE ARKANSAW.

Commenced in 1820. There is only the station of

DWIGHT.—On the west side of Illinois creek; four miles north of the Arkansaw river; 200 miles above the Arkansaw Post; and 50 miles from the junction of the Arkansaw with the Mississippi.

Rev. Alfred Finney and Rev. Cephas Washburn, *Missionaries*; and Messrs. Jacob Hitchcock and James Orr, *Assistant Missionaries.*

VI. MISSION AT THE SANDWICH ISLANDS.

Established in April, 1820. It has two stations,—Hanaroorah and Wymai.

HANAROORAH.—On the island of Woahoo. Rev. Hiram Bingham and Rev. Asa Thurston, *Missionaries*; Messrs. Daniel Chamberlain and Elisha Loomis, *Assistant Missionaries*; and Thomas Hopoo and John Honooree, *Native Assistants.*

WYMAI.—On the island of Atoo.

Messrs. Samuel Whitney and Samuel Ruggles, *Assistant Missionaries*; and George Sandwich, *Native Assistant.*

On the 19th of November, Rev. William Richards, Rev. Charles S. Stewart, and Rev. Artemas Bishop, *Missionaries*; Dr. Abraham Blatchely *Physician*; Messrs. Joseph Goodrich, and James Ely, *Licensed Preachers and Assistant Missionaries*; Mr. Levi Chamberlin, *Superintendent of secular concerns and Assistant Missionary*; and four natives of the Sandwich Islands,—embarked at New Haven, Con. to join the mission at the islands,

Mr. Loomis is a printer, and there is a press belonging to the mission. A year ago they commenced printing a spelling book in the native language; and they design to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as they make progress in the language. The children in the schools manifest a great avidity for books.

VII. MISSION TO PALESTINE.

The first missionaries, Messrs. Fisk and Parsons, arrived at Smyrna in January, 1820. Rev. Pliny Fisk and Rev. Daniel Temple, *Missionaries.*

The Rev. Jonas King, *Missionary*, who has been residing at Paris for the sake of the literary advantages of that city, (See, vol. xviii, p. 353,) has probably joined this mission by this time. He proposes to continue in the mission three years.

Rev. William Goodell and Rev. Isaac Bird, *Missionaries*, embarked at New York, in the early part of last month, for the mission in Western Asia.

The Rev. Levi Parsons died at Alexandria, in Egypt, on the 10th of February last, greatly lamented by his companion in labors, and by all the patrons of missions. A very affecting account of his sickness and death, will be found at p. 218 of our last volume.—The Greek types for the printing establishment, were to go with Mr. King from Paris, where they had been manufactured, to Malta, in which place the press is to remain for the present. Mr. Bird will probably qualify himself to take the general superintendance of the printing establishment.

In the above survey, are the names of 71 persons employed by the Board among the heathen; of whom 28 are ordained ministers of the Gospel, and seven licensed preachers. Besides these, there are 54 female helpers, a few of whom are single women, but most are wives of the missionaries.

The *superintendance* of the above system of missions, as may easily be conceived, involves cares, labors, and responsibilities, enough to make any man exclaim, “Who is sufficient for these things!”—The *support* of the missions,—so numerous are the families and schools connected with them; so remote from this country and from each other; so cut off, generally, from civilized society; and so entirely dependant on the churches,—must require great expenditures, and liberal and unremitting contributions.—Their *enlargement*—such an enlargement as will bring forward the conversion of the world from a distant age to one near the present,—calls for missionaries and funds, in an unprecedented ratio of increase.—O that the exigencies of a dying world were seen and felt by churches professing to have been washed in atoning blood; and that the *grace of our Lord Jesus Christ, who, though rich in blessedness and glory, for our sakes became poor, that we, through his poverty, might become rich*, did excite in all his professed followers, bowels of mercies for millions on the verge of an endless ruin!

THE HARVEST TRULY IS PLENTEOUS, BUT THE LABORERS ARE FEW: PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABORERS INTO HIS HARVEST. Matt. ix, 37, 38.

INTELLIGENCE.

MISSION IN CEYLON.

JOINT LETTER OF THE MISSIONARIES.

THIS letter is dated May 30, 1822. It begins with a statement of facts relative to the ill health of Mr. Woodward; his voyage to Madras and Calcutta, for its restoration; and the series of kind providences, which attended him. These were sufficiently noted at p. 172, of our last volume. Mr. Woodward arrived at Jaffna, with improved health, on the 16th of January.—The letter then advert's to intelligence just received, confirming a report which had reached them some time before, that their "beloved friend and patron," Dr. Worcester, was no more in this world. "This intelligence," say they, "has filled our little circle with mourning. We all had the happiness of being personally acquainted with this friend of the heathen; and we have all heard him plead with the Angel of the covenant for them, and also for those who had left kindred and home for their sakes. But we bow in silence to Him, whose ways are in the deep, and in whose sight the death of his saints is precious."

Mr. and Mrs. Richards have been called to part with their little daughter, who died on the 31st of December. On the day following, she was buried by the side of Dr. and Mrs. Scudder's infant, and near the remains of Mrs. Poor. Some new symptoms had excited fears, that the dissolution of Mr. Richards was not far distant.—The letter proceeds:

Bible Societies formed by the Heathen, and others.

Of the cause of Christ in general in this district, we rejoice in being able to speak with encouragement. At the commencement of 1821, a Tamul Bible Society was formed in Jaffnapatam, consisting mostly of native Christians; and on the 17th of November, one of the same description, composed almost entirely of heathens themselves, was formed at Mallagam, which lies nearly in the centre of the parishes under our care. These two associations pay an annual subscription of several hundred Rix dollars for the spread of the word of God in their own language. It cannot be supposed that men, whose system of religion is condemned by the principles of Christianity, could contribute to the circulation of the

Bible from proper motives; but, whatever be the object, we rejoice in the belief, that the example may do some good, and that the habit of giving to such an object, however small be the contributions, may be instrumental of the happiest results.

On the last day of the year, a Branch Bible Society, auxiliary to the Colombo Bible Society, was formed in Jaffnapatam. In this are united Malabars, Portuguese, Dutch, English, and Americans. The formation of this society was the most interesting event we have witnessed in this place. Sums, amounting to 1,200 Rix dollars annually, were subscribed, and an interest was excited, which we trust will not soon subside. By the well directed efforts of these societies, we cannot but hope that light will spring up and knowledge be increased.

Some schools, which had been suspended for want of funds, had been resumed. The *spasmodic cholera*,—that dreadful scourge to the native population,—after having swept away thousands, had nearly ceased its ravages. Sunshine had returned after the storm; and quietness after a season of general confusion and alarm. The schools, which had been deprived of half their scholars, were again filled; and the congregations attending on the public preaching of the word, had, in most cases, become as in times past.—The following paragraphs should not be abridged.

Preaching the Gospel.

We feel confident that there never has been a time, when we could more emphatically say, "knowledge is increased." After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally "send forth by two and two," are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the Gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

The method of spreading the Gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false

accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females which have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached Gospel.

Besides these methods of spreading the knowledge of salvation through Christ, we have taken tours, in which we have visited most of the parishes in the district, and some of the neighboring islands. On these tours we spend as much time, as circumstances render proper, always taking our supplies with us, as it would be altogether imprudent to depend either upon the generosity, or the compassion of the people; and even if we could, their scanty store would not always afford our necessary food. It is our grand object to preach the Gospel to every creature wherever we go, and to declare, as may be best suited to the hearer, the whole counsel of God.—It is hardly necessary to add, that our opportunities for a judicious and profitable distribution of tracts and books, are very numerous; and it is matter of deep regret that, through the failure of our printing establishment, and of funds, we are, in this respect, very much embarrassed.

The Boarding Schools.

By some of the above remarks, you will understand that our boarding schools still continue to be a source of great encouragement. We have recently commenced a school of this description, at Manepy, so that we now have one at each station. Perhaps it may be thought by some, that we are forsaking the more appropriate work of a missionary, and confining our attention too much to the education of these children and youth. But it should be distinctly understood, that the care and instruction of these schools devolve, in a great degree, on the females of our mission, assisted by natives; and though domestic duties may prevent them from laboring, to any great extent, among the people, they may in this way be very useful to the cause.—In these schools, much religious instruction is daily given, and all possible care is taken to keep the scholars from the contaminating influence of heathen customs. The change effected in the habits of these children, by the discipline of a few days only, is exceedingly interesting, and the number from these schools who have been added to our church, sufficiently proves, that the moral influence of such discipline is most happy in its effects.

Admission to the Church.

In some of our former letters, we mentioned the hopeful conversion of two girls in the boarding-school at Tillipally, and also that some other individuals gave evidence of a change of heart. On the 21st of December, these girls, Miranda Safford and Mary Poor,* and the hired man of Mr. Richards, Daniel Smead, were admitted to the church. One of the girls and the hired man received the ordinance of baptism; the other, being from a Roman Catholic family, had been previously baptized. These two were the first females we have received to our communion from among the heathen; and as they have made considerable progress in reading, and in a knowledge of the word of God, as well as in many things of less importance, we cannot but hope they will be made a great blessing to many of their own sex.

A boy, named S. B. Gautier, belonging to the boarding school at Panditeripo, has also been admitted to our church. For some months past there have been favorable appearances at Oodooville. Some individuals connected with the station, and two or three in a neighboring village, expressed great anxiety for the salvation of their souls; and there was encouragement to hope, that five or six would eventually be added to our church. In these hopes we have not been entirely disappointed. Four of the number, the instructor of the boarding school, one male and one female domestic, and a woman in the neighborhood, were received into the church, on the 21st of last month. Most of the brethren and sisters, and a very large congregation of native people, were present. After the sermon, three of the candidates knelt and received the ordinance of baptism. The other one, having been a member of Mr. David's school, had been previously baptized by him. They were then all admitted into fellowship with the church. Mr. and Mrs. Winslow's child, and six children of the newly admitted members, were also baptized. The ordinance of the Lord's supper was then administered, and the whole concluded by singing the doxology. All the exercises, excepting the prayer before the baptism of Mr. Winslow's child, were in Tamul. This was a most interesting scene. We had never before witnessed the heathen coming to Christ, bearing their children in their arms. We had never before, at one time, received so many; nor had we before admitted an individual from the midst of the heathen, entirely removed from every influence, excepting that of a preached Gospel, as was the case of the

* The original names of these girls were Chelly and Mariel. *Editor.*

woman in the neighborhood. The congregation gazed with apparent astonishment, wondering whereunto this would grow. Our little church now consists of 32 members, of whom 17 are Malabars; and we are happy to add, with devout thankfulness, that we have as yet admitted no one, who does not come out from the world, and give evidence of spiritual communion with the Father, and with his Son Jesus Christ.

All of these persons had been more or less opposed by their relatives. Several attempts were made to withdraw the two girls from the school, and often, when they went to hold religious conversation with the women, they were ridiculed, and sometimes abused. "Their conduct at this time," say the missionaries, "gave us the best proof of their being renewed in heart." Smead, being at a greater distance from his relations, who live at Trincomalee, has been less opposed; though his uncle came to Tillipally for the purpose of reclaiming the offender, "who had brought so much disgrace upon his family." Smead, in return for the arguments, sarcasms, reproaches, and abuse of his uncle, earnestly entreated him to attend immediately to the salvation of his soul.—Two others from the heathen have offered themselves as candidates for admission to the church; but, though nothing appears against them, while there is much in their favor, a longer trial seemed to be expedient. One of them, whose name is Pandarum, resides in Tillipally; the other resides in Oodooville, and is the husband of the woman above mentioned.

A Christian Marriage.

At Tillipally, on the 3d of April, Daniel Smead and Miranda Safford, both mentioned above as members of our church, gave their friends and relatives an opportunity of witnessing a Christian marriage. This was a new circumstance. The ceremony, conducted by Mr. David, was in the church, and in the presence of many heathen, principally the relatives and friends of the couple. This marriage has, for several reasons, produced considerable excitement among the people. The parties are of different casts. Smead is of the Vellale cast, which, on this island, is second only to that of the Brahmins. Miranda is of the Chanda cast, which is comparatively low. According to the custom of the people, an individual of one of these casts cannot marry, nor even eat with, an individual of the other. But, at this time, prejudice and custom lost their influence, and all united in partaking of a feast prepared for the occasion *on our*

premises. One of the most extraordinary circumstances in the view of the heathen, is, that Smead and Miranda are in the habit of eating together. This practice does not obtain, even among the Roman Catholics of this country; and the heathen think it quite intolerable that a woman should eat with her husband. We feel gratified, that this event has had a good effect, and that three girls of good cast, from the village where this girl lived, have, in consequence, been offered to become members of the school.

The concluding remarks in the letter, though not new, are deserving of very attentive consideration.

It cannot be supposed that a cause, in which the temporal and eternal welfare of so many souls is involved, can be carried forward without constant and extensive efforts; neither can it be supposed that He, from whose undiminished treasures all the nations of the earth are supplied, has committed his cause to such weak instruments, without pledging himself to bestow all needed aid. We feel that he has thus pledged himself, and that he will not only redeem his pledge, but that for any temporal enjoyment, which is, with proper feelings, sacrificed for the cause of Christ, he will restore a hundred fold in this world, and in the world to come life everlasting.—We exhort all to prepare for a long and vigorous struggle with the powers of darkness, and to put on the whole armor of God: for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.—Much land remains to be possessed, and the missionary stations already occupied, are but poorly furnished with laborers. Every individual follower of Jesus should distinctly understand, that the work of proclaiming the Gospel to all nations, is not the work of a day. It is the proper business of life; and may not be accomplished, till our children's children more fully comprehend the nature and extent of the promises, and, more promptly obeying the commandments of God, shall labor more faithfully, suffer more cheerfully, and contribute more liberally, to forward this glorious cause.

In the bonds of Christian fellowship
Most truly yours,

J. RICHARDS.
B. C. MEIGS.
D. POOR.
M. WINSLOW.
L. SPAULDING.
H. WOODWARD.
J. SCUDER.

MISSION AMONG THE CHOCTAWS.

MAYHEW.

Extracts from the Journal of the Mission.

(Continued from Vol. xviii, p. 378.)

THE journal states, that intermittent and remittent fevers, of an unusually malignant type, have prevailed, not only through the Choctaw nation, but through the western country generally.

On the 5th of October last, Mr. Kingsbury commenced a journey to the south-east part of the nation. His object was to select a site for a new school, and to make arrangements for putting the school into operation. Two days afterwards, Mr. Jewell left Mayhew to join company with Mr. Kingsbury at the residence of the "Mingo," (or principal chief,) about 20 miles from Mayhew.—For the support of the contemplated school, an appropriation of \$1,000 annually, for 16 years, was made by the Choctaws, in March, 1821; but various circumstances have prevented its establishment till the present time.

Face of the Country.

The course, which the brethren travelled after leaving Mayhew, was S. by E. The first 40 miles was through a level, rich prairie country, interspersed with copses of trees, like islands scattered through the ocean. But generally the woodland was most extensive, and appears to form the ground work, in which the prairies are interspersed. The margin of the creeks, for a considerable distance, were covered with heavy timber, principally oak and hickory. The country, though extremely fertile, has but few inhabitants. This is owing to the want of water. There are scarcely any springs that appear on the surface, and all the small branches or brooks are dry through the summer and autumn. Probably there are many springs concealed under the rich, alluvial soil, which, if the country should be inhabited by civilized people, would be found by a little digging. This has been the case at Mayhew. Only two streams of running water were found in the above distance of 40 miles. The first was Catawrah, five miles from Mayhew; the other was Ooknoxibee, a large creek which empties into the Tombigbee, about 60 miles below the mouth of the Ook-tib-be-hah, and about 150 miles above St. Stephens. The largest creeks in this country are small, at this season of the year, and may be easily forded; but in the winter they be-

come large, and frequently overflow their banks to the extent of from one to three miles. This renders travelling in the winter season, extremely difficult. From a dry and hard road, which is almost every where found in the autumn, the country is suddenly transformed into a region of mud, with extensive swamps covered with water, and large overflowing creeks.

At the distance of 40 miles from Mayhew, the brethren left the military road, which leads to New Orleans, and took a course more easterly, in a direction towards St. Stephens. The remainder of the way was through a woody country, some part of which was very hilly, through a barren soil, and many small streams of pure water.

Scite of a New Station.

At the distance of 100 miles, after leaving the military road, the brethren arrived at what are called the Long Prairies, near where the line, which separates the states of Mississippi and Alabama, intersects the dividing line between the Choctaw country and the white settlements on the south. At this place resides H. Nail, an aged white man, or, as he is called, an "Indian countryman," who married a "quarteroon" Choctaw woman. He has had 13 children, 12 of whom are living. His son, about 25 years old, an industrious, intelligent man, is settled near his father, and has a family of small children. These people have done much to improve the condition of the Choctaws in this part of the nation. Joel Nail, the son, is captain of the "light-horse," or regulating company in this district, and has much influence with the principal captains. They are very friendly to the object of the missionaries.

The "light-horse" here spoken of, consists of a company of ten men appointed to act as a patrol, for the purpose of punishing offenders, collecting debts, &c. This company had its origin at a general council in the N. E. district about a year before; and was the first instance of the organization of a civil power among the Choctaws, for the purpose of executing the laws.

As many conveniences were found in this neighborhood for the accommodation of a school, the brethren, after mature and prayerful deliberation, determined to make the first establishment at this place. A scite was selected within about half a mile of the above families. It is on the east side of the Buckatunnee, a large creek, which runs southerly and empties into the Chickisahha. Preparations were immediately made to have some cabins erected, and a supply of provisions secured.

Two saw-mills and two grist-mills are within seven miles; and a blacksmith's shop is within three miles. Provisions of various kinds can be obtained in the neighborhood. The scite is about two miles from white settlements; about 25 miles from the nearest landing place in the Tombigbee, and 50 miles N. W. of St. Stephens.—The intelligence which follows, in respect to the progress of Indian civilization, is certainly very important. It will perhaps occur to the minds of our readers, that no attempts to suppress intemperance on this Christian, civilized land, have had half the success, which has attended those made among the Choctaws.—The dreadful custom of destroying infants, with its remedy, is brought distinctly to view. Every where, "the dark places of the earth are full of the habitations of cruelty."

The prospects of this part of the nation are encouraging, as it respects civilization. Several important laws have lately been made by the chiefs, and promptly executed by the regulating company.

Law for the suppression of Intemperance.

The object of one of these laws is, to suppress intemperance. For a long time, the Choctaws have carried on a great trade in whiskey. Those who could raise money, or who had cattle to dispose of, would purchase large quantities in the settlements, for the purpose of retailing it at a great advance upon the first cost. Four years ago, the price was one dollar for a bottle containing about half a pint. No sooner was it announced, that a cargo of whiskey had arrived, than all within hearing would assemble, and never quit the place till it was consumed. Those who had money would give it. When that was wanting, clothes, blankets, guns, and every species of property, would be freely given in exchange for whiskey, with very little regard to the comparative value of the articles. It would be impossible to describe the evils, which resulted from the practice. Poverty, wretchedness, quarrelling, and murder, filled the country.—This is now wholly stopped in this part of the nation. What could not be checked by the influence of the government, or the strong arm of civil power, is now completely put down by the Choctaws themselves.

Law respecting Infanticide.

Another important law is against infanticide. From time immemorial, the Choctaws have considered this no crime. Hundreds of helpless children have been inhu-

manly murdered by their parents. A young man takes a wife, and having no means of supporting a family, soon leaves her. The woman seeing herself deserted, says her child has no father to provide it a blanket: it had better be dead than alive. Sometimes it is destroyed before birth. Sometimes the mother digs a grave, and buries it alive, soon after it is born. Sometimes she puts it to death by stamping on its breast, by strangling it, or by knocking it on the head. Yes! this horrid practice has prevailed for ages among the Choctaws! Thanks be to God, it is now likely to be effectually checked.

A woman was lately brought before a council of captains and warriors in the district, charged with having killed her infant child. On trial it appeared, that when the child was three days old, she killed it by knocking it on the head with a pine knot. She was tied to a tree, and whipt till she fainted. Her husband, who had instigated her to this deed, was punished in like manner. This was the first punishment inflicted, in this nation, for infanticide; and, it is believed, the practice will soon be abandoned, at least in this district.

Different Indian Clans.

On the 16th, Mr. Kingsbury left Mr. Jewell to make further arrangements relative to the school, and proceeded, in company with Mr. J. Nail, towards the Chickisahha, Huwahnee, and Sixtowns. These lie in a N. W. direction from the scite selected for the school. After travelling about 25 miles, they crossed the Chickisahha. Near this place, which is about 25 miles north of the southern boundary of the Choctaw nation, the French formerly had a fort, and a Roman Catholic church. It is said that, in high water, they brought large boats up the river to this fort. At this season of the year, the Chickisahha* is not more than 30 or 40 yards wide; and the navigation would now be much obstructed by trees. Large boats are sometimes, with much difficulty, brought as far as Winchester, 50 miles below.

After having gone five miles from the river, they came to a place where about 500 men, women, and children were assembled to attend a ball-play. The Chickisahha and Huwahnee captains were on the ground. The usual dance was for a while postponed, and the captains and warriors assembled to hear a short talk relative to the school. They were highly pleased that a school was to be opened near them, and

* In former communications, the name of this river has been spelt Chickasawhay. The above orthography corresponds with the pronunciation, the accent being on the penult.

declared themselves satisfied with the scite that had been selected.

From this place, Mr. Kingsbury proceeded westerly through the Sixtowns. This is by far the most numerous clan in the S. E. district. On this account, the whole district has frequently been called the Sixtowns, but improperly. It comprises four clans,—the Chickisahha, the Huwahnee, the Sixtowns, and the Coonshas. Formerly they lived in six compact towns, but are now scattered over the country for the convenience of wood, water, and agricultural pursuits. Each of these clans is under the direction of a principal man, or leader, who, since the war, in which the Choctaws were employed with the United States' troops, are called captains. These captains are under a chief, who is styled Mingo, or king.

The captain of the Sixtowns, whose name is Hwoo-la-ta-hoo-mah, or, in plain English, *Red Fort*, is an active, energetic man; possessing a great share of intelligence and firmness. He rejoiced much that there was to be a school in the district; but was very sorry it was not to be in his clan. As the school at the Long Prairies was designed to be small, and it was desirable that there should be two in the district, Mr. Kingsbury gave assurance, that he would write to the Prudential Committee to have good persons sent out, to open a small school among his people. Hwoo-la-ta-hoo-mah himself also wrote a letter, stating the laws he had made for the government of his people, and his wishes relative to a school. This letter has been received. Possibly the language was dictated by some white person; but, for aught that appears, the handwriting is his own. The writing is not elegant; but then it is not bad; and it often becomes our duty to read letters, which are less plainly written. Excepting a few cases of punctuation, we give the letter unaltered.

LETTER FROM THE CHIEF OF THE SIXTOWNS.

*Sixtowns, Choctaw Nation,
Oct. 18, 1822.*

HWOOLATAHOO-MAH, chief of the Sixtowns to the Society of good people, who send Missionaries to the Choctaws.

Brothers, The first law I have made is, that when my warriors go over the line among the white people, and buy whiskey, and bring it into the nation to buy up the blankets, and guns, and horses of the red people, and get them drunk; the whiskey is to be destroyed.

The whiskey drinking is wholly stopt among my warriors.

The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

The Choctaws formerly stole hogs, and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

The Choctaws have taken each others' wives, and run away with them. We have now made a law, that those who do so, shall be whipt thirty-nine lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

The Choctaws, some of them, go to Mobile and New Orleans. I have told my warriors to stay at home and work; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

The number of men, women and children in the Sixtowns, is 2164.

I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.

HWOOLATAHOO-MAH.

Some may smile at the above system of jurisprudence; and some, perchance, may feel the need of professional skill, to explain the latter part of the statute which respects the going to Mobile and New Orleans. For ourselves, we regard these laws as the certain prelude of a more perfect code. The evils which they aim to suppress, viz. intemperance, infanticide, idleness, &c.—are the very evils, which were hurrying the Choctaws to final ruin as a people.

The laws are as wise as those, which have

marked the rise of any other nation from a state of absolute barbarism; and they exhibit all that simplicity in form and language, which always characterizes the productions of a people in the incipient stages of civilization. A complex system of jurisprudence, is the price of great improvements in the social and civil state.

Mr. Kingsbury remarks, that some active and well disposed young half-breeds, (particularly Joel Nail,) were instrumental in procuring these laws.

MISSION AT THE SANDWICH ISLANDS.

JOINT LETTER OF THE MISSIONARIES.

THIS letter, which bears date of February 1, 1822, states, that the whole number of regular pupils under the instruction of the missionaries, was then about 65. About 40 of these were at the station of Woahoo, and about 25 at Wymai. A new station was contemplated, as soon as the chiefs should point out a desirable place for it. Several places seemed to be, in many respects, inviting: among others, Ohido, on Owhyhee; Lahinah, on Mowee; and Hanapapa, on Atooi.—We give but brief extracts from the letter.

A Reinforcement needed.

We are more than satisfied with the high ground taken by the Prudential Committee, with respect to the laborers for this field. You are doubtless well aware that, in the present state of this nation, the exigencies of this mission demand the aid of no ordinary talents. A considerable number of laborers, who are emphatically *prudent*, *tried*, and *faithful* men, could now, we believe, be very advantageously employed in this field, and we earnestly request that they may be sent to our aid. We desire further, that among the missionaries of the Board, our case may be regarded as, in a very important and striking sense, peculiar, and having peculiar claims.

The letter urges this point with considerable earnestness, by instituting a comparison of the claims of the different missions of the Board.

Printing and Translations.

We are happy to announce to you, that, on the first Monday of January, we com-

menced printing, and, with great satisfaction, have put the first eight pages of the Owhyhean spelling-book into the hands of our pupils, copies of which we now transmit for the examination of the Committee, and as little curiosities from these dark isles. By the next conveyance, we hope to send complete copies, with a preface. We intend to print a catechism historical and doctrinal, a Scripture tract, and a grammar and vocabulary, as we make advances in the language. Our pupils will devour books in this language, as fast as we can make them.

The translation of the Scriptures into any language, is a great work; especially if there be no learned men, to whom the language is vernacular. Of such there are none here. Add to this the great apparent poverty and ambiguity of the Owhyhean language, which needs the aid of gesticulation to make it clear and forcible:—and a good translation of the entire Bible into it, ought not to be expected for many years to come. Probably our eyes will never be gladdened with such a goodly sight.

EMBARCATION OF NEW MISSIONARIES TO THESE ISLANDS.

IN our last number, we promised a more full account of the circumstances of the embarkation which took place at New Haven, Con. on the 19th of November; and of the solemn and interesting services, which preceded it.

Excepting Stephen Popohe, a native of the Society Islands, and William Kummo-oolah, Richard Kriouloo, and Cooperee,* natives of the Sandwich Islands,—the names of all the male members of this mission family are to be found in the survey of missionary stations, at the beginning of this number. All who are there named, except Mr. Chamberlain, are married, and are accompanied by their wives. Connected with the family, is a pious colored woman, Betsey Stockton, who is qualified to teach school, and take charge of the domestic concerns. The whole number that embarked, was eighteen.

The ship Thames, captain Clasby, in which they took passage, having been originally designated and used for a packet between this country and Europe, affords superior accommodations.

The embarkation took place on Tuesday. On the Sabbath evening preceding, a meeting was held for prayer. The Rev. Mr. Bard-

* These four natives are hopefully pious; though only the two first are united to the church.

well, formerly missionary to India, addressed the mission family, and the Rev. President Day addressed the people. Monday evening being the time appointed for delivering the Instructions of the Prudential Committee to the missionaries, the church was crowded at an early hour; and the messengers of the churches, "ready to depart on the morrow," united,—for the last time, in a Christian land, with each other, and for the last time, on earth, with their patrons and friends,—in the public worship of God. Mr. Richards, preached an appropriate discourse from Isaiah ix, 9;—"Surely the isles shall wait for me;" after which the Corresponding Secretary delivered the Instructions of the Prudential Committee. It was a season of intense interest,—one which must have affected the hearts of all present, and will never be forgotten by the professed disciples of the Lord Jesus, whose dying love, six or seven hundred, on that evening, sat down to commemorate at his table.

"A collection was taken up for the mission," says the Christian Spectator, "amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1,000, the inhabitants of all classes uniting their contributions for the support and comfort of the mission family during their long voyage, and after their arrival.

"On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the missionaries with their own nearest relations and friends just back of them, and the clergymen and others who were to officiate on the occasion, directly opposite. A hymn composed by William B. Tappan, was then sung. No heart could be so insensible, as not to thrill with emotion as the loud hallelujah of praise ascended to the Most High:—

Wake, Isles of the South! your redemption is near,
No longer repose in the borders of gloom;
The strength of His chosen, in love will appear,
And light shall arise on the verge of the tomb,
Alleluia to the Lamb who hath purchased our pardon;
We will praise him again when we pass over Jordan:
We will praise him, &c.

The billows that girt ye, the wild waves that roar,
The zephyrs that play where the ocean-storms cease,
Shall bear the rich freight to your desolate shore,
Shall waft the glad tidings of pardon and peace.
Alleluia, &c.

On the islands that sit in the regions of night,
The lands of despair, to oblivion a prey;

The morning will open with healing and light,
The young star of Bethlehem will ripen to-day.
Alleluia, &c.

The altar and idol in dust overthrown,
The incense forbade that was hallowed with blood;
The Priest of Melchisedec there shall atone,
And the shrines of Atooi be sacred to God!
Alleluia, &c.

The heathen will hasten to welcome the time,
The day-spring, the prophet, in vision once saw—
When the beams of Messiah will lumine each clime,
And the isles of the ocean shall wait for his law.
Alleluia, &c.

And thou OBOOKIAH! now sainted above,
Wilt rejoice as the heralds their mission disclose;
And the prayer will be heard, that the land thou didst
love,
May blossom as Sharon, and bud as the rose!
Alleluia to the Lamb who hath purchased our par-
don;
We will praise him again when we pass over Jordan:
We will praise him, &c.

"The missionaries were then feelingly commended in prayer, by the Rev. Mr. Merwin, to the care and protection of Him who 'rides upon the whirlwind and directs the storm.'

"Notice was then brought from the ship, that but a few minutes remained before the time appointed for their embarkation. These moments were spent in singing,

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes:
Our mutual burdens bear;
And often for each other flows
The sympathising tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

"The solemn stillness that had pervaded the assembly during the religious exercises, was followed by a convulsive throb of sympathy when the parting embrace was given. One could scarcely fail of being reminded of St. Paul taking leave of his friends at Miletus, when 'he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.'

"As the boats receded from the shore, the missionaries doubtless dwelt with agonizing eagerness on the lessening forms of those who watched their departure. But no want of resolution was perceived on either side. Fathers and mothers gave up their children to the noble work, praising God that they were accounted worthy to labor in such a glorious cause; and the missionaries themselves with a cheerful courage, bade farewell to their native land, relying with undoubting confidence on the promise of Christ—'I will be with you even to the end of the world.' "

AMERICAN EDUCATION SOCIETY.

SEVENTH REPORT.

Rev. ASA EATON, Boston, *Clerk.*
 AARON P. CLEAVELAND, Esq. Merchants
 Row, Boston, *Treasurer.*
 Rev. LOUIS DWIGHT, Andover, Mass.
Agent.

RESPECTING the anniversary meeting of this Society, which was held in Boston, on the 2d of October, we gave a brief notice, at p. 397 of our last volume. The Report, which was presented on that occasion, has since been printed. It contains a series of interesting facts, of which we shall lay the most important before our readers. They will deserve and receive the attentive consideration of all, who earnestly desire to be accounted faithful stewards, in the great day of trial.

Progress of the Society.

In the summer of 1815, a few young men in Boston thought it their duty to educate a pious young man for the ministry. They met the first time for consultation, at the study of our lamented friend and brother, the Rev. Joshua Huntington. The subject magnified in importance; and at an adjourned meeting, several other gentlemen were invited for the purpose of ascertaining, whether it was not their duty to educate more than one; and if so, how many; and in what manner? The subject here opened in still greater magnitude, and at another adjourned meeting, in the Vestry of Park Street Church, where the neighboring clergy and others had been invited to attend, the American Education Society was formed, August 29, 1815; and the Act of Incorporation was obtained, December 6, 1816. Fear and trembling then mingled with ardent hope. The difficulties to be anticipated from the novelty of the undertaking, and from the jarring elements of denominational and local feeling, assumed in the eyes of many an imposing aspect; and some sincere friends of the object more than doubted the practicability of uniting, in its favor, the energies of any considerable portion of the Church. But, the providence of God had proclaimed that "something must be done;" many hearts responded, "something shall be done." Heaven smiled on the incipient measures that were adopted, and in the first year of its existence, the Society received into its treasury \$5,000; the second year, \$7,000; the third year, \$6,000; the fourth year, \$19,000; the fifth year, \$9,000; the sixth, \$13,000; the seventh and last, \$17,000,

besides a bequest of \$2,500, and important aid to a large amount in board and clothing, tuition and classical books, making a total in cash, of \$76,000. This Society has now a permanent fund of \$21,800, and has afforded assistance since its organization, to three hundred and fifty-four young men.—"GREAT EFFECTS RESULT FROM LITTLE CAUSES."

Receipts.

The subscription opened, at the last annual meeting, amounted to nearly \$2,000, of which \$700 were the annual subscriptions of seven individuals, and \$350 of seven others. The whole amount of annual subscriptions obtained, that week, is equal to a permanent fund of \$20,000 during the life-time of the subscribers. This is an honorable example of liberality.

The whole amount of receipts in *money*, for the last year, is stated above, to be about \$17,000. Important aid has been received, also, in *board, clothing, tuition, and classical books.*

1. In *Board.*—This aid is afforded by those, who live in the vicinity of Academies and Colleges. About 20 beneficiaries have been thus aided by individuals and families.

2. In *Clothing.*—Many boxes of valuable articles have been presented to the Society; and these articles have been distributed among grateful recipients.

It is pleasant to be able to record here, a remark of the President of Yale College, with which the testimony of other officers corresponds, in relation to the gratitude of Beneficiaries. To any one who doubts their gratitude, "it would be satisfactory to attend a meeting of indigent youth with the committee of appropriation, and see how gratefully they receive the articles appropriated to them; and how reluctantly they disclose their wants; and how the most affecting circumstances are disclosed incidentally."

3. As in board and clothing, so in *Tuition*, essential aid has been received, and still further aid may be expected. In Bowdoin College, by a regulation of the Trustees, the term bills of one half the students, if they are indigent, may be remitted. In Amherst Collegiate Institution and Academy, the Trustees have offered tuition gratuitously to forty of the Society's Beneficiaries. In Union College, fifty dollars a year is granted to each from the College fund. The Trustees of Williams College are enabled to remit half the term bills to all the indigent students. In Phillips, Bradford, Wrentham, Londonderry, Exe-

ter, Lenox, and some other academies, tuition is gratuitous to the Society's Beneficiaries.

4. *Classical Books*, also, which may be estimated at seven hundred dollars, have been presented by gentlemen in Newburyport, Boston, New Haven and elsewhere; and classical libraries, for the use of indigent students, have been commenced in Stockbridge, Hopkins, Wrentham, Bradford, Newburyport, Saco, Union, and Pembroke academies. These are all the property of the American Education Society, and are placed under the care of the instructors, for the exclusive use of the Society's Beneficiaries. In each book, these circumstances, together with the name of the donor, are written. Classical libraries had been previously formed, and the Beneficiaries have received the benefit of them, in Yale, Union, Williams, and Middlebury colleges, and in Brown university; and measures are adopted to form another in Bowdoin College; so that the library of the American Education Society, will now be an object of distinct consideration; and we cannot but hope that it will receive the attention of those, who have long since completed their education, and have on hand classical books, which they do not want; also of those who are about to close their college life, and of booksellers friendly to the object.

The books most needed for the Society's Library, are classical books for the first and second stages of education; that is, for the Academic and Collegiate stages. The Appendix names the following as some of the most important:—

Grammars, Dictionaries, Lexicons, Greek Testaments, Virgil Delphini, Cicero's Select Orations, Græca Minora and Majora, Blair's and Priestley's Lectures, Day's Algebra, Webber's Mathematics, and Playfair's Euclid; Enfield's Natural Philosophy; Day's Surveying and Navigation; Sallust, Horace, Cicero De Oratore; Paley's Moral Philosophy, and Evidences of Christianity; Locke on the Human Understanding, and Stewart and Brown on the Mind, Butler's Analogy, &c. &c.

Principle of Expenditure.

Notwithstanding the prosperous state of the funds, it has been deemed inexpedient to suspend the rule adopted last year, requiring from each Beneficiary a promissory note for one half of the sum allowed to him; and equally inexpedient to increase the ratio of appropriations. The principle, hitherto maintained by the Board, may never be lost sight of—viz. that no more

can be done for the assistance of any young man than is necessary to preserve him from discouragement, and insure success to his personal exertions. On the scale of appropriation hitherto adopted, it is impossible for any Beneficiary to complete his education without very strict economy and diligence, unless he have other resources than those known to the Directors. And when to this is added the fact, that every Beneficiary renders to the Board an exact account of all his receipts, and of all his expenditures, at the close of each quarter, and that this account is examined and approved by his Preceptor, the friends of the Society will feel entire confidence, that their free-will offerings are not squandered and lost.

Objections to the Society.

The Report considers several objections to the Society, as existing in the minds of many well disposed persons. Such are the following:—That the beneficiaries are improvident, and do not what they can to assist themselves;—that, in some cases, there is a want of satisfactory evidence, that the beneficiary is indigent;—also, with respect to his talents, piety, and progress in learning;—that the Society assists students in the Theological Seminary at Andover;—and that there are ministers enough already educated, who are unemployed.

To the *first* objection it is answered,—that the ground of the objection is, in most cases, rather *apparent*, than *real*; and that much has been done, during the past year, to remove any apparent ground, which there might be for it.

In Williams, Amherst, Yale and some other colleges, the students cultivate missionary fields. Generally, they cut their own wood. Eighteen Beneficiaries, at one of our most respectable literary institutions, during one quarter of the last year, earned by their own personal exertions one fourth of their support; and ninety-five, in different academies and colleges, during another quarter, earned \$2,100. And there is reason to believe that the great majority of the Society's Beneficiaries are prudent and industrious.

In reply to the *second* objection, the Directors state their precautions to prevent, and their efforts to detect, imposition. They are certainly such as leave no ground for complaint. The Directors request any, who may have proof, that a beneficiary is not indigent, to forward such evidence to the Clerk at Boston, without delay.

Extracts of letters from the Officers of the several Colleges, sufficiently refute the *third* objection.

To the *fourth* objection it is replied, that though (as may be seen in the Appendix to Professor Stuart's Dedication Sermon,) the funds of the Seminary at Andover are quite inadequate to the support of all its indigent students, not a farthing has ever been contributed by the Society, to any of their beneficiaries, after they had entered that seminary.

The reply to the *last* objection is briefly this:—That if there are preachers wholly unemployed, it is not because there is nothing to be done. It appears, however, from examination, that, in Connecticut, the number of unsettled ministers and licenciates was no greater the last year, than it was 20 years ago; which is remarkable.

Influence of the Society.

Not only are the resources of the Society increasing, but it is already exerting a powerful and salutary influence on colleges, academies, and schools. Many of the Beneficiaries teach a part of the year, and not unfrequently they have been instrumental of revivals of religion in their schools. But when so great good as this has not resulted, they have in all instances, it is believed, instituted morning and evening prayers, and the reading of the Scriptures with their scholars, and communicated much religious instruction; it is impossible to tell how much fruit the seed thus scattered shall produce. Their influence upon the academies is learned not only from the testimony of their instructors, but in the anxiety of the people to get this class of young men into their academies, and their readiness to assist them when they are there. Their influence, on the colleges, all the officers agree in saying, is most salutary; and the following facts speak volumes on the subject. In the lapse of two years, previous to 1821, there were revivals of religion in seven colleges, in which more than one hundred and eighty students were added to the churches. How much of this effect is to be attributed to your beneficiaries, it is not possible to tell; but the following extract of a letter from an eye-witness, and one of the professors in Yale college, accords with the testimony of the officers of other colleges, and is highly satisfactory to all the friends of Education Societies. He writes; “We are again blessed with a revival of religion. The influence of the Charity Students in producing this state of things, under the divine blessing, has been very great. Indeed,

what could we do without them. No one can speak on this subject but an officer of college. Every year increases our conviction that the church would be amply repaid—doubly paid, for all its expense in supporting charity students, were the effect confined to the walls of a college—were every Beneficiary to die the moment he leaves us.” As from the letter, so by a comparison of the present religious state of the colleges, with their religious state twenty years ago, the same truth is evident. Last year, in the colleges of New England, New York, and New Jersey, there were 1821 students, of whom 546 were hopefully pious, which is almost one third of the whole number. From the same colleges during ten years, from 1800 to 1810, only one sixth were pious.

This is a very cheering view. To witness the benign effects of this charity, we are not compelled to go forward into future ages; nor abroad into distant nations. But, before the young men have come forth as preachers of the Gospel; before they have settled down as pastors of churches, or gone abroad as heralds of salvation; in the early stages of the charity, and almost at the outset of the preparation for usefulness,—there is an extensive developement of happy influences. No sooner is the seed sown, than there is a luxuriant growth, and a whitening harvest. The fact is indisputable;—as soon as Education Societies had brought a moral power to act on many of our colleges, novel and surprising changes were beheld taking place in the religious state and character of those colleges.

But it is not in the Colleges alone, that the beneficiaries have become a blessing. The Report speaks of their usefulness as members of Academies, and as teachers of Schools. Of the influence which they exert, in this last capacity, enough, we conceive, has not hitherto been said. As the beneficiaries have no funds of their own, and do not receive sufficient aid from the Society to meet their ordinary expenses, they are generally obliged to teach a school, some part of each year. Doubtless this is, on all accounts, a desirable necessity. While it is a real advantage to the young men, it raises the standard of education in the country, by increasing the number of competent instructors; and, also, does much to promote true piety, by bringing religious doctrines and precepts into frequent contact with many minds. In most parts of the country, the schoolmaster is regarded as an

important character. What he says and does, is the subject of much remark. His sayings are repeated, and his actions imitated. How important that he be a pious man! Such men the American Education Society, and other similar institutions, are designed to furnish. Now the 200 beneficiaries of that Society, may instruct 200 schools; and these schools, allowing 50 scholars to each, may contain 10,000 scholars.—It is not too much to believe, that the influence of this Society, which has been spreading for seven years, is now felt by almost every rank and condition. And this conviction is confirmed by the facts in the following paragraph.

Although the American Education Society is yet in its infancy, thirty-five of its Beneficiaries have already completed their collegiate education. Of this number, one is a Professor in one of the New England colleges; another is a Tutor. Five are settled Ministers; four are Missionaries faithfully and successfully engaged in their Master's service; and four others have lately received license to preach, of whom we could mention many interesting circumstances. Six are engaged as teachers of respectable Academies; and fourteen are pursuing their theological studies. To their worth the Directors from personal acquaintance with most of them, are happy to bear public and honorable testimony.

We have already prolonged our remarks, and multiplied our extracts, beyond our original intention. We add, therefore, only the following animated passage, which is found near the end of the Report:

It is often said, "there are so many such objects, some must be abandoned, or all languish." How is the declaration supported by facts? Fifteen years ago, two pious students at Williams College, in their morning walk beneath the shades of the lofty Hoosac, conceived a plan of sending Missionaries to the heathen. Since that time, the American Board of Commissioners, the American Bible Society, and the American Education Society have been formed;—and what do we learn from their history?—that they cannot all exist together?—that if one flourishes, another must languish?—if one is pressed forward, another must be abandoned?—that there are so many such objects it is impossible to support them all?—No! we learn other and nobler truths. The receipts of the American Bible Society are annually increasing; the resources of the American Board of Commissioners for Foreign Missions are an-

nually increasing; and we have seen that the American Education Society is steadily marching onward.

NORTHAMPTON FOREIGN MISSIONARY SOCIETY.

Annual Report.

Dea. EBENEZER S. PHELPS, *Treasurer.*

THE tenth anniversary of the existence and operations of the Foreign Missionary Society of Northampton and Vicinity, auxiliary to the American Board of Foreign Missions, was on the 8th of October last. The annual meeting was holden in Sunderland; at which time a discourse was delivered before the Society; and the Report of the Directors was read, accepted, and ordered to be printed and distributed among the members of the Society.

The receipts for the last year, were \$645,69; being an advance on the year preceding, of \$73,51.

From the Report presented on that occasion, we shall make a few extracts.—The following paragraph contains a good deal of affecting truth.

The year which brings us to this anniversary, like other years of missionary effort, has been overcast with light and shade, and interspersed with success and disappointment. No great object of human enterprise has ever been attained without many intervening obstacles, and embarrassing events.—Even the kingdom of Christ is not to be extended without many occurrences to try the faith and patience of its advocates and friends. A degree of adversity is then to be anticipated, by those who undertake to promote even this kingdom. Every past effort in this work, like the history of the present day, verifies this remark. The annals of missions will tell us of shameful apostasies, of establishments once made, but afterwards abandoned, of losses sustained by fire and at sea, of the martyrdom of many missionaries, of the death of an Elliot, a Brainerd, a Vanderkemp, a Swartz, a Buchanan, a Martyn, and a Worcester. Still the cause has steadily advanced. The work has progressed. This year tells us of the death of a Newell, a Parsons, and Mrs. Poor. Wide is the breach thus made in the missionary family; and great is the loss which the holy cause sustains. They are gone from the toils, and hardships, and labors of the missionary life, and from their conflict with the "god of this world who rules in the hearts of the children" of idolatry, superstition, and sin,

to inherit, as we trust, the rewards of the faithful. Gone from this state of personal warfare, and this field of missionary action, their departed spirits now encircle the throne of God, and with kindred spirits look far down on earth, with all the benevolent solicitude which heaven can create, to notice the progress of that cause they so often prayed for, and so dearly loved.

The next extract which we make, is from the latter part of the Report.

American benevolence has as yet done comparatively little towards the "conversion of the world." By its past exertions, you indeed see a missionary establishment at Bombay and Ceylon, a small band despatched to Palestine, a company of successful laborers at the group of Owhyhean isles, and several stations among our savage tribes; but what are all these missionary achievements compared with what is yet to be accomplished? Survey then, the wide moral waste which spreads itself before you in every direction, and remember that it is to be converted into a fruitful field, by missionary cultivation. It is to be redeemed from the "man of sin," from the false prophet, and from the dominion of idols, and to become the land of Immanuel, filled with Bibles, ornamented with temples for God, blessed with Sabbaths, and inhabited by a people to his praise. It is to be acquired by the prayers, and alms, and efforts of Christians. *Already* have some important conquests been made. *Already* do many of the heathen tribes, and of the lost sheep of the house of Israel, stand bending over the wall that separates them from the Christian fold, and beg you to send them that "glorious liberty wherewith Christ hath made you free." *Already* do they utter the complaint, we

sink, we famish, we die, Oh! send us the bread and water of life. *Already* has the God of nations set his seal to the propriety and utility of your enterprise.

Will any one—*can* any one say, let the good work *now* cease? *Will* any one—*can* any one say, that the cause of Foreign Missions shall *now* be abandoned. What! the work cease, when the talents, and the patronage, and the prayers of the great and good throughout the Christian world are employed in its promotion? What! shall the cause be abandoned, which, at this moment, engages the hosts of heaven, and the King of Zion, in its advancement? Shall the arms of our charity be withered, while "Ethiopia is stretching out her hands unto God?" Shall we repose in slumber while the world is *waking*? Every Philanthropist, with every Christian will resolutely say, No!

We cannot forbear copying one other passage, because such acknowledgments as it contains, coming from our respected patrons, animate us very much in our monthly labors.

It is an additional encouragement, that the Board have provided means for bringing home to our doors and our fire-sides, by the publication of the *Missionary Herald*, monthly intelligence concerning the condition of the heathen, and the state and prospects of the mission in all its branches. This information, continually flowing in upon us, places the heathen before us in their depravity, guilt, and wretchedness, and creates in our breasts an interest in their immortal welfare, not to be suppressed.—We see what has been done, what is now doing, what remains yet to be done, and we are excited to inquire, what more can we do.

DONATIONS

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

From Nov. 13th to Dec. 12th inclusive.

<i>Abington</i> , Ms. Fem. Benv. Soc. first par. for West. Miss. by Miss M. Howe, Tr. 32,31; chi. in sab. sch. 70 c.	33 01	<i>Auburn</i> , N. Y. Mon. con. by J. C. Brigham, 15 10
<i>Abington and Bridgewater</i> , Ms. So. for ed. hea. chi. Mr. J. Hersey, Tr.	30 00	<i>Augusta</i> , Me. Fem. Mite So. 11; Juv. Mite So. sem. an. pay. for <i>Benjamin Tappan</i> , 6; For. Miss. So. N. par. 12; mon. con. 14; by Rev. B. Tappan, 43 00
<i>Amherst</i> , Ms. C. box, by Miss H. Eastman, 2; For. Miss. So. Miss L. Eastman, Tr. for S. I. M. by Rev. Z. S. Moore, D. D. 20	22 00	<i>Augusta</i> , Ga. A contrib. 87,77; Rev. S. Taylor, fr. chi. in a sch. at the N. 1,50; by Rev. R. Baseom, 89 27
<i>Andover</i> , Ms. A friend, 1,82, C. box, of Miss A. W. Woods, 1,82,	2 90	<i>Austerlitz</i> , N. Y. Mr. D. Barnes, by Mr. J. C. Brigham, 2 00
<i>Ashburnham</i> , Ms. indiv. by Rev. W. Goodell,	1 00	<i>Barkhamstead</i> , Ct. Northern Star Lodge, by T. Dwight, Esq. 15 00
<i>Ashby</i> , Ms. Young Ladies Benev. So. for <i>John Milton Putnam</i> , and <i>Arethusa Putnam</i> , Sand. I. by Miss E. Rice, Tr.	15 00	<i>Bangor</i> , Me. A few friends for hea. chil. by Rev. J. Peat, 2 00
<i>Ashfield</i> , Ms. Fem. Benev. So. 4th an. pay. for <i>Alvan Sanderson</i> , by H. White, Tr.	12 00	<i>Bedford</i> , Ms. Ed. so. 4th an. pay. for <i>Samuel Stearne</i> , by S. Fletcher, Tr. 12 00

Mon. con. by Rev. S. Stearns,	41 73	Hatfield, Ms. H. H. & A. Partridge, av. of onions,	3 06
Bedford, N. Y. Hon. John Jay, for F. Miss. sch.	20 00	Plainfield, Ms. av. of onions,	80
Berkley, Ms. Mon. con. by A. Hathaway, Esq.	12 00	Northampton, Ms. a friend, for Jews, 1; for gen. pur. 1; a friend, 1,28,	3 23
Tr.	6 00	Cummington, Ms. Coll. by Rev. James Briggs, for Sand. Isl. miss.	3 75
Berlin, Ms. Av. of m. fields, from individ. by D. Fay,	13 00	Southampton, Ms. Young ladies so. for ed. M. W. Gould, 24; (west dist.) by Elisha Edwards, Jun. 12,	36 00
Berlin, Ct. Fem. miss. so. Mrs. A. Barnes, Tr. by H. Hudson, Esq.	17 50	West Hampton, Ms. Fem. char. so. for Enoch Hale, 17; Miss Kingsbury, 1,	18 00
(Worthington So.) A dona. by Rev. Dr. Chapin,	6 00	Rowe, Ms. a friend, 1,	1 00
Beverly, Ms. Av. of land for west. miss. by Mr. I. Trask,	4 50	South Hadley, Ms. Mon. con.	7 25
Bluehill, Me. J. Parker, 1; So. for ed. hea. chil. M. Shepardson, Tr. 3,50,	69 63	Hansfield, N. H. A contrib. for Jewish chi. by W. A. Hallcock,	3 00
Boston, Ms. United Mon. con. for Pal. M. For a chil. to be named <i>Hannah Franklin Bradshaw</i> , at Mayhew, from A. Bradshaw, C. box of Miss Witham, 5; a friend 5,	30 00	Hanover, Ms. Mon. con. by Rev. Mr. Chapin,	17 42
An indiv. for miss. to South America (prev. rem. 90,71) part profits of "the Retrospect," 10; do. do. of "Barley Wood," 4; a lady in Alabama, by Mrs. A. McMullan, Fairfield, Wil. Del. 5,	10 00	Hardwick, Vt. Union con. prayer m. by E. Strong, Esq.	14 50
Bradford, Vt. Mon. con. by Rev. S. McKeen, Bridgeport, Ct. Coll. in Rev. Mr. Waterman's cong. by Rev. C. S. Stewart,	19 00	Hartford, Ct. Young men's miss. so. by B. W. Birge, Tr.	70 00
Bridgewater, N. Y. A friend, by dea. A. Thomas, Brookfield, Ms. First par. Fem. cent so. P. Howland, Tr. for Sand. Isl. miss.	16 64	Harvard, Ms. Mon. con. by Rev. G. Fisher,	18 00
Contrib. (in addi. to 44,30; ack. in Her. of last mo. under <i>West Brookfield</i> ,) for do. by Rev. E. Phelps,	18 50	Hinsdale, Ms. Fr. ladies, by R. Loomis,	3 00
Brookville, Me. Capt. S. Wasson,	1 00	Holden, Ms. Contrib. for Pal. m. by Rev. W. Goodell,	81 75
Buckland, Vt. Young men's miss. so. for west. m. by J. Jones, Tr. 3,13; av. of quincees, by L. Jones, 2,	42 77	Hudson, O. Sem. an. pay. for <i>George Hooker</i> , fr. A. Kilborn,	6 00
Buffalo, N. Y. Benev. So. contrib. at mon. con. 9,93; a friend, 4; Mrs. L. West, since dead, 5; by J. C. Brigham,	5 83	Huntington, Ct. Fr. pupils, in the fam. of Mr. H. Rudd,	5 00
Burton, O. A friend, by P. B. Beals,	3 00	Jamaica, L. I. Coll. by Rev. Mr. Weed,	10 00
Cambridge, Ms. First par. Tract and miss. so. Canton, Ct. Part of a bequest of the late Dr. Solomon Everest, by Benj. Ely, Esq. exec. (500 previously remitted.)	5 13	Jericho, Vt. A lady, by Miss E. White,	1 00
A lady, 3; do. 1, for Sand. Isl. miss.	18 93	Keene, N. H. Mon. con. by Rev. Z. S. Barstow,	6 10
Charleston, N. Y. Aux. miss. so. for w. miss. by H. I. Devendorf, Esq.	1 50	Kingsborough, N. Y. Mon. con. dea. S. Giles, Tr.	20 13
Charleston, S. C. A contrib. 199,75; half of another coll. 97,69 (the other half being for Chickasaw miss.); sub. of T. Fleming, Mr. McLeod, and other indiv. 184; a lady, 1; a gent. 5; by Rev. R. Baseom,	25 00	Kingston, Ms. Mon. con. 6,73; cha. box, 1,87; m. garden, by two boys, 1,50; by N. Cushman,	10 10
Fem. Juv. hea. sch. so. of Mrs. Hahnbaum's semy. for <i>Nathaniel Russell</i> and <i>Eliza Beach</i> ,	400 00	Kingston, N. Y. Fem. mite so. for a chil. in the family of the Rev. Mr. Woodward, to be named <i>David Comfort</i> ,	12 00
Charlestown, Ms. For <i>Richard Banter</i> , in Ceylon, by Rev. Mr. Fay,	4 00	Lec, Ms. Av. in part of m. f. from U. Linnell, and L. Robinson, by Rev. Dr. Hyde,	4 00
Charlestown, Jeff. co. Va. for <i>William Walton</i> , by W. C. Walton,	20 00	Litchfield Co. Ct. For. Miss. So. by Hon. B. Tallmadge, Tr.	80 85
Chester, Ct. Mon. con. by T. Dwight, Esq.	487 44	Longmeadow, Ms. Mon. con. by J. Whiton,	7 63
Chesterville, Me. Mon. con. for w. miss. by Rev. J. Peat,	50 00	Marlborough, Ms. Rev. S. Bucklin. for Pal. m. 1; dea. A. Goodale, for do. 1; an. indiv. for do. 50 c. by Rev. W. Goodell,	2 50
Clarkson, N. Y. Mon. con. Pres. so. 3; E. Bliss, 10; by Mr. J. C. Brigham,	12 00	A friend,	3 00
Clinton, N. Y. Mr. Phillip and Mrs. F. Taylor, prem. on cattle and home manufac. by dea. A. Thomas,	15 00	Maryland, N. Y. Av. in part of m. f. fr. indiv. by J. Burbank,	2 50
Mon. con. fr. dea. Buttler, by do.	18 00	Middletown, Ct. A fem. by Rev. R. Baseom,	50
Cornish, N. H. Fem. hea. sch. so. Miss O. Hall, Tr.	20 00	Middletown, Upper Houses, Ct. Mrs. M. Evans, 5; R. Savage, 37 c. by Rev. Dr. Chapin,	5 37
Cornwall, Ct. N. par. Fem. benev. so. for Sand. I. miss.	20 00	Mifflin Co. Pa. Av. of m. card, by Mary M. Long,	25 00
S. par. Myra Gilbert,	1 00	Milton, Pa. W. Moore,	1 00
Mon. con. for Sand. Isl. miss.	10 00	Mt. Vernon So. N. Y. Mon. con. by Mr. J. C. Brigham,	4 67
Danby, N. Y. Mon. con. by Rev. S. Parker,	20 17	Nantucket, Ms. Young ladies rea. so. for <i>Abner Morse</i> , by Miss A. Coffin, Sec.	15 00
Durham, N. H. Mon. con. by Rev. F. Burt,	16 29	Natchez, Miss. Samuel Postlethwaite, Esq. an. sub.	50 00
East Windsor, Ct. Fem. so. to ed. hea. chil. by H. Hudson, Esq.	9 80	Natick, Ms. C. box of Mrs. N. Childs, by Rev. Mr. Moore,	1 80
Sent by friends, to seh. under Mr. Ruggles's eare, S. Isl. m.	14 00	Newark, N. J. Fem. mite so. for hea. chil. in India, by H. Woodruff, Tr.	55 00
Fair Haven, Ms. Coll. in fem. pr. meetg. by Mrs. R. Gibbs,	2 32	New Brunswick, N. J. Mr. S. Seymour, av. agency of Herald,	1 56
Frederick Co. Va. For <i>George Lemmon</i> ,	30 00	Newburgh, N. Y. Coll. in cong. of Rev. Mr. Johnson, by Rev. C. S. Stewart,	30 00
Gardiner, Ms. Fem. so. Miss A. A. Osgood, Tr.	18 46	Newburyport, Ms. Mon. con. in 1st Pres. ehh. 25; a mother's thank-off. for Sand. I. miss.	30 00
Griswold, Ct. An. sub. of ed. so. for hea. chil. in the East, by D. Huntington, Tr. 20; young ladies' cha. so. a dona. from capt. E. Tyler, 3,	23 00	5; by Rev. S. P. Williams,	30 00
Guilford, Ct. Hea. sch. so. for ed. hea. chil. S. Burgess, Tr. by T. Dwight, Esq.	70 00	Fem. Elliot So. 3d an. pay. for <i>Daniel Dana</i> , 30; 2d an. pay. for <i>Samuel Porter Williams</i> , 30; by M. A. Wheelwright, Tr.	60 00
Halifax, Vt. A fem. 2; chil. in Sab. sch. 2; by T. Wood, Esq.	4 00	Coll. at mon. con. in 1822, in Rev. Mr. Dimmick's so. for the foll. pur. Pal. m. 7.50; to consti. the Rev. Luther F. Dimmick an Honorary Member of the Board, 50; for gen. pur. 15,10; by S. Tenney, Esq.	72 60
Hamp. Chris. Depy. West Hampton, Ms. ehh. for For. M.	5 00	New Haven, Ct. Coll. on Monday eve. Nov. 18th, after a sermon by Rev. Mr. Richards, and the Instructions by the Cor. Sec.	332 25
		A friend for Pal. m. 25, do. for do. 5; av. of m. f. culti. by stud. in Yale coll. 6,65; con. of prayer at Y. coll. 13,19; by T. Dwight, Esq.	49 84
		A little girl, 4 years old,	1 00
		Fem. Miss. So. by Miss Dunning, for Sand. Isl. m.	30 00
		Indiv. by Mrs. Richards, for do.	6 00
		Mrs. Townsend, Hon. R. M. Sherman, and H. Sanford, 2 each,	6 00

chi. of a sch. for Sand. Isl. m. 2; an unknown person for tracts, for do. 5,	7 00	by indiv. 47,58, by dea. A. Thomas, 50 91
Mrs. Spencer and Mrs. Dexter, 1 each,	2 00	Pelham, N. H. United For. Miss. so. in Nottingham West, N. H. 4,81; Fem. cent so. 14,45; a female, for fem. sch. in Ceylon, 1; Mon. con. 8,85; by Rev. J. H. Church, 29 11
West. asso. miss. So. by N. Clark, 2d. Tr.	75 00	Philadelphia, Pa. Solomon Allen, Esq. 100 00
A fem. for Pal. m. by Rev. W. Goodell,	10 00	Pittsfield, Ms. Ladies' Pittsfield Jews so. to support a Jewish school in India, by F. J. Wright, Sec. 60 00
Av. of sleigh and harness, by Rev. I. Bird,	15 00	Dona. from Mr. J. Ward, for Brainerd miss. 10; for gen. pur. 20; by Rev. H. Humphry, 30 00
New Haven and Vicinity,* Ct. From indiv. &c.	166 36	Pittsford, Vt. Av. of a num. of fleeces of wool fr. several indiv. by Mr. A. Penfield, 20 00
for Sand. Isl. m. by T. Dwight, Esq.	49 20	Plymouth, Monument Pond, Ms. Fem. asso. fr. Mrs. I. Blackmore, 6 50
New Haven Co. Ct. West district, Miss. so. N.	2 00	Pownal, Me. Fem. cent so. Sarah Chapman, Tr. by Rev. P. Chapman, 13 00
Clark, Tr. by T. Dwight, Esq.	4 00	Prattsburgh, N. Y. Thank-off. fr. an aged widow, by Mr. N. Niles, 3 50
Newington, Ct. Two-chil. of M. Kellogg, Jun.	100 00	Princeton, N. J. So. in Theol. Sem. for ed. hea. youth in Ceylon, for Archibald Alexander, and Samuel Miller, by D. A. Penick, Tr. 18 00
by Rev. Dr. Chapin,		Third an. pay. fr. Sab. sch. for John S. Newbold, by Mr. I. G. Hammer, 6 00
New Ipswich, N. H. Av. in part of m. f. fr. I.		Coll. in cong. of Rev. Mr. Woodhull, by Rev. C. S. Stewart, 37 50
Spaulding, by R. Hall,		Randolph, Ms. First par. Mon. con. by Dr. E. Alden, 18 38
New York City, Arthur Tappan, Esq. for S.I. m.		Ridge, N. H. Legney of the late widow Content Sherman, received of the heirs, Lt. D. Hale and Mr. W. Barker, 50 00
An indiv. for Pal. m. by Mr. Ibberton, 3; do. by Rev. Mr. Patten, for do. 5; Z. Lewis, Esq. for do. 1; a friend, 20; a few ladies of the Brick chh. 11; a fem. friend, 5; indiv. in Rev. Mr. Patten's cong. for Pal. m. 7,62; coll. by Mrs. W. in cash, besides other articles, 6,25; chi. in H. Goldsmith's sch. for Jew. chh. 3; Miss Goldsmith, 1, a friend, 1; do. saved by adhering to system, 5; person unknown, for Pal. m. 5; indiv. by Miss Murray, 14; Sab. sch. in Mariner's chh. by Rev. Mr. Goodell, 69 e.	88 56	Rockbridge Co. Va. Fem. benev. so. of New Providence Cong. Mrs. J. M. Beard, Tr. by W. Clarke, Esq. 12 00
Dr. Hawes of N. C. by P. Hawes, Esq.	10 00	Rochester, N. Y. Mon. con. Presb. so. by Mr. J. Gould, 22 00
Sab. eve. Dec. 1, after sermon by Rev. Mr. Goodell, and another by Rev. Mr. Bird, in Murray st. chh.	193 36	Rocky Hill, Ct. Thanksgiving-day contrib. by Rev. Dr. Chapin, 14 57
Monday eve. United mon. con. in the middle Dutch chh.	211 86	Rome, N. Y. Fem. Sab. sch. for ed. hea. chi. by dea. A. Thomas, 3 37
Thursday, Dec. 5, after a sermon, by Rev. Mr. Bird, and the celebration of the Lord's supper, in Rev. Dr. Romeyn's chh.	195 25	Rowley, Ms. Fem. cent so. by L. Cogswell, Tr. 17 37
Coll. in cong. of Rev. Mr. Cox, Spring st.	50 54	Royalston and Athol, Ms. Miss. so. to ed. a youth at Sand. Isl. by Mr. Wm. K. Talbot, Tr. 4 00
by Rev. Mr. Waterman,	220 00	Rupert, Vt. Dea. C. Graves, av. of agency for Herald, 2 00
Norfolk and Plymouth Cos. Pal. miss. so. for the support of Rev. Mr. Temple, by Dr. E. Alden, Tr.	72 56	Salem, Ms. Mon. con. at tab. chh. 10 31
North Bridgewater, Ms. Evangel. so. by Rev. D. Huntington.	15 00	Salisbury, Ct. Indiv. for Sand. Isl. m. 1 00
Northampton, Ms. Coll. at weekly prayer meet. by E. Clark.		Sherburne, N. Y. Dona. from L. Follet, 3; E. Babcock, Esq. 17, 20 00
For. Miss. So. of Northampton and neigh. towns, by dea. E. S. Phelps, Tr. Williamsburgh, 9,50; Hadley, 46; Sunderland, 30,50; do. at an. meeting, 4,31;† Northampton, 10,50; Southampton, 10, Belehertown, 12,50; do. a friend, 2,55; Montague, Mr. Root, 2; Westhampton, 24; deacon P. Sikes, 13.	263 86	Smyrna, N. Y. Av. of m. f. by T. Dwight, Esq. 32 00
Northumberland, N. Y. J. Olmstead, Esq. 1; Mrs. Olmstead, 1,50; H. Hubbard, 1,	3 50	Southington, Ct. A lady, for Pal. miss. by T. Dwight, Esq. 5 00
Orange Co. N. Y. For a chi. at the Sand. Isl.	30 00	A widow's mite, by Mr. J. Goodrich, 65
Ovid Village, N. Y. E. Burge, a bal.	50	Coll. for Sand. Isl. m. after a sermon, by Rev. Mr. Ogden, 40 00
Paris, N. Y. Martin Porter, av. of potatoes, 3,33; do. of 285 1-2 bushels, raised on one acre of land belong. to H. McNeil, cultiv.		South Reading, Ms. Av. of a veil, fr. a lady, by Rev. Mr. Emerson, 5 00

* This sum was received from the following sources:

Branford, Ct. Av. of m. f.	8 91	Indiv. for hea. sch. by do. 5 60
Brookfield, Ms. Dorcas so.	2 50	Springfield, N. Y. Coll. in cong. of Rev. Mr. Putnam, by Rev. C. S. Stewart, 15 00
Canton, Ct. Mon. con.	2 25	Stoddard, N. H. Indiv. to ed. hea. chi. by Rev. I. Robinson, 10 50
Connecticut, An aged clergyman,	10 00	Stratford, Ct. Fem. for. miss. so. Miss M. A. Tomlinson, Tr. by T. Dwight, Esq. 26 41
Cheshire, Ct. A gent.	1 00	Swatara, Pa. United Miss. So. of Dauphin co. Mr. E. Crouch, Tr. by R. Ralston, Esq. 25 00
East Haven, Ct. A lady.	1 00	Tiverton, R. I. Rev. E. Colman, by Mr. N. Willis, 50
Fair Haven, Ct. Miss Rowe's char. box, 2; Mr. Rowe, 10.	12 00	Torrington, Ct. Fem. Bombay so. for Bombay miss. by H. Hudson, Esq. 3 50
Green's Farms, Ct. Contrib. in Rev. Mr. Hooker's cong.	25 06	Torrington, Ct. Mr. H. E. Hodges, by T. Dwight, Esq. 3 00
New Haven, Ct. Av. of a watch, by dea. Whiting, 4,25; a friend, 1; a lady, 1; two chil. 56 c. Wm. Kennedy, 1; a friend, 1; do. 50 c.; a lady, 1; a gent. av. of watch seal, 1; av. of two do. by dea. Whiting, 3,75; Mr. Timo. Atwater, 2; several indiv. 8,84; Mr. W. Trumbull, 6; Mr. Silliman, 6; several indiv. 27,19; cha. box, by three ladies, 9.	74 09	Townsend, Vt. L. S. Rand, Esq. for Sand. Isl. m. 2 00
Northford, Ct. Miss Cooke, av. of books, &c.	2 90	Trumbull, Ct. Mon. con. by Rev. Mr. Taylor, Alanson Sanders, av. m. f. 2 00
Salem, Ct. Mon. con. 10,10; chi. in Miss Spencer's sch. 1,55,	11 65	Truro, Ms. Cong. So. by Mr. S. Davis, Tr. 3 00
Wallingford, Ct. A friend,	1 00	Turin, N. Y. Fem. cent so. for Cornwall sch. by dea. A. Thomas, 12 00
Woodbridge, Ct. Amity so.	14 00	Tuscarora Valley, Pa. Coll. fr. indiv. by Miss E. Patterson, 13 37

+ The coll. was 17,44; 13,13 were paid for printing Report, &c. for 1821.

Miss H. Hall, Tr. by dea. A. Thomas, Waltham, Ms. Second par. Mon. con. 7,60; a fam. thanksg. offg. 10,50; a fem. 50 e. by Rev. S. Harding,	12 00
Washington, Ct. Fem. cha. so. for Sand. Isl. m. by D. N. Brinsmade, Esq.	18 60
Wenham, Ms. Av. of a fruit tree, 2; a friend, 1, Westfield, Ms. A few friends, by Mr. Gridley, West Hartford, Ct. Young ladies so. Miss L. S. Whitman, Tr. by T. Dwight, Esq.	20 00
West Hartland, Ct. Mrs. O. Gaylord, by T. Dwight, Esq.	3 00
West Springfield, Ms. Young men's benev. so. for west. m. by Mr. A. Chapin, Tr.	1 30
West Town, N. Y. A friend to missions, Mrs. Gridley, for Pal. miss.	14 00
Wethersfield, Ct. Young ladies rea. benev. so. 3d ann. pay. for Timothy Dwight, by T. Dwight, Esq.	2 00
Fem. For. miss. so. Miss A. Marsh, Tr. by Rev. Dr. Chapin, Mon. con. 26,83; cha. boxes, 2,16; by Rev. Mr. Tenney, for S. I. m.	23 75
Whitesborough, N. Y. Sab. sch. chi. for ed. hea. chi. fr. J. B. Wilson, by dea. A. Thomas, Wilmington, Del. Fem. praying so. and chi. in Sab. sch. for Thomas Witherspoon and Elizabeth Kean, by Mrs. L. M. Gilbert,	3 00
Windham, Vt. A friend, 1: two lit. boys, in Sab. sch. 32 e. by Mr. J. L. Burnap,	2 00
Windsor, N. H. Fem. cent so. for ed. hea. chi. by Rev. I. Robinson,	12 00
Winslow, Me. Chi. cha. so. 1; Mrs. S. P. 50 e. by Mrs. A. Paine,	63 56
Wirtonbury, Ct. Fem. benev. so. by T. Dwight, Esq.	3 64
Woodbridge, Ct. Ladies' cent so. 3d ann. pay. for Charity Woodbridge, Mrs. Allen, Tr. by T. Dwight, Esq.	24 00
Wrentham, Ms. Mon. con. 1,23; a friend, 25 e. by Mr. A. Mann,	1 32
York, U. C. Henry Shepard, by Mr. N. Willis,	1 50
Amount of donations received this month, \$6,053 02.	7 00

DONATIONS IN CLOTHING, &c.

Bluehill, Me. A barrel of clothing for west. miss. (of which 5,63, fr. Mrs. Kittridge, Mt. Desert,) by Rev. J. Fisher,	60 38
Boscawen, N. H. A box for west. miss.	42 15
Boston, Ms. A bedquilt, fr. Miss C. Lane,	
Bradford, N. H. Two bush. beans, from Rev. R. Page, and Dr. H. Studley,	
Buckland, Ms. A box from ladies, for west. miss. by miss L. Jones.	
Catskill, N. Y. A box for Elliot, inc. a bundle, valued at \$10, fr. Mrs. P. Johnson, Livingston, N. Y.	
Charleston, S. C. A waggon presented by Mr. T. Fleming, and a large quantity of books, for young men, and for Indian miss.	
Dedham, Ms. Eight copies Village Psalmody, fr. Mr. J. Warren.	
Goshen, Ms. Twenty-seven yards cloth, fr. females, for Choctaw miss.	6 75
Ham. Chr. Dep. Hinsdale, Ms. from ladies of fem. rea. so. by R. Loomis,	31 53
Worthington, Ms. A box,	26 00
Harvard, Ms. A box, from ladies' read. so. for Dwight, Mrs. M. Fisher, Tr.	50 00
Middlebury, Vt. Twenty and a half yds. tow cloth, for west. miss. from ladies in N. E. par.	
New Haven, Ct. For the Pal. miss. a medicine chest, 13; clothing. &c. fr. ladies, 70; sundry books from a gent. 10; do. 10; do. 5,	108 00
Thetford, Vt. A box, from fem. cha. so. by Miss E. White,	50 97
Walpole, N. H. A box, from ladies, by Mr. Crehore, for Mayhew,	61 50
West Hampton, Ms. Twenty-seven yds. flannel, and a bundle, for Ind. miss.	16 00
West Hartford, Ct. A box from a so. of young ladies, Miss L. S. Whitman, See.	91 50
West Newbury, Ms. Fifteen pieces communion plate, fr. 2d chh. by Mr. J. Parker.	
Winslow, Me. A box, fr. ladies, by Mrs. A. Paine,	12 50
Unknown, A box for Mayhew. Do. for Creek path,	

For the Sandwich Island Mission.

Brookfield, Ms. A bundle of clothing, fr. Doreas So.	27 00
Connecticut, A box, from miss. so.	
Dedham, Ms. A wheelbarrow and a variety of articles fr. indiv.	
Derby, Ct. Books, 5; (Great Hill,) a bundle of clothing, 12 40,	17 40
Gilmantown, N. H. A box,	
Hamden Plains, Ct. Clothing, by T. Dwight, Esq.	6 98
Holliston, Ms. A box, fr. indiv. by Mr. W. Rockwood.	30 40
Humphreysville and Washington, Ct. Clothing, by T. Dwight, Esq.	32 37
Huntington, Ct. Ripton So. articles fr. ladies, by do.	15 41
Massachusetts, Two bundles, 17,35, fr. two ladies, 20,	37 35
Middletown, Ct. a box,	36 63
Monmouth, N. J. A box, fr. ladies, by Mrs. M. Scudder.	
New Haven, Ct. Sundry arti. of provisions, clo. books, &c. sent in and coll. fr. citizens and fr. young gent. in coll.	
A box, fr. indiv. 25; books, provision, &c. 32; deducted on purchases, given in to the miss. 20; sundry arti. fr. ladies, given to fem. of the miss. fam. 68,84; a gent. 4,50; books fr. a gent. 40; sundry arti. fr. indiv. 7,50; clothing fr. indiv. 30, by T. Dwight, Esq.	227 84
Northford, Ct. books and pamphlets, fr. Miss Cooke, 20,86; a box, 16; by T. Dwight, Esq.	36 86
Portland, Me. Eight window sashes, by Mr. C. Blanchard.	
Salem, Ct. Two bundles, by T. Dwight, Esq.	
Utica, N. Y. A box.	
Wallingford, Ct. Clothing, by T. Dwight, Esq.	17 54

A box fr. indiv. and fr. a Juv. Fr. So. of Fem. Chil. in Winstead So. Winchester, Ct. for the Sand. Isl. m. and val. at 57,85, was rece'd. by Mr. E. Ely, Hartford, Ct. and forwarded to the place of its destination.

A great variety of books, &c. were given for this mission, by individuals, too numerous to be named in this list.

The following donations have been committed to the care of Mr. John P. Haven, New-York city.

Benson, Vt. A box, fr. Fem. Alms So. Joanna Kent, See. for Brainerd m.	55 85
Catherine, (N. Y.) and Reading, A box fr. Fem. miss. so. Mrs. E. Divin, Tr. for Cher. m.	21 79
Dorset, Vt. A box, fr. ladies, for Taloney.	
Greenwich, Ct. A box, for Elliot.	
Harpersfield, N. Y. Two boxes fr. indiv. by Rev. S. Fenn.	
Hartford, N. Y. A box fr. fem. cent so. for Ar-kansaw,	
Hartwick and Fly Creek, N. Y. A box fr. benev. So. for Brainerd,	69 50
Hebron, Vt. A barrel, fr. fem. cha. so. O. Wilson, Pres. for Taloney,	45 00
Killingly, Ct. S. par. A box for Brainerd.	
New Marlborough, Ms. A box and cask, for do.	112 00
Norfolk, Ct. Sundries in a box and cask fr. New Mariboro, Ms.	18 00
Norwich, N. Y. A box.	
Onondaga, N. Y. A box, fr. fem. cha. so. for Sand. I. m.	
Pawlet, Vt. A box fr. indiv. for Mayhew.	
Rockaway, N. J. A roll of cloth, for Mayhew.	
Rupert, Vt. A barrel, fr. ladies, for Taloney.	50 00
Turin, N. Y. A box fr. fem. cent so. Mrs. M. Baldwin, Tr. for Cornwall sch.	26 13
Unknown, A box for Eliot.	

ERRATUM:—The sum of \$36,40, acknowledged from Gloucester, Ms. in the last no. of the Herald, was from the Fem. cent So. and not from the Fem. So. for prom. Chr. Knowl. The account was published as it was sent to us,

THE LITTLE BLIND GIRL.

A CLERGYMAN, in a letter which enclosed a sum of money for the Treasury, has given us an account of a little blind girl, to which we cheerfully afford a place in our work. Children who read this account, should be excited to "go and do likewise." Parents, also, should be stimulated to take pains with their children. The mother of this little girl took much pains to instruct her; and if a child can be carried forward so rapidly in useful learning, without the help of eyes, how great the encouragement to labor with those, to whom God has given the aid of all the senses.

This little child, who contributed twelve cents and a half to the sum I now send you, was born blind. But, though only about eight years old, she knows more of the Bible, and of the religious state of the world, especially of missionary exertions, than thousands do, who have grown up to mature age, in this Christian land. She listens attentively to accounts given of the heathen children, and seems anxious to know their situation, and what will become of them, if they continue in their present condition. She will recite whole chapters from the Bible, and will name the texts, taken by different preachers, months after she heard them; and even give a pretty accurate account of their sermons.

Having obtained her *little offering*, she immediately resolved how to dispose of it. Her words were, "I will give it to Mr. —, to send to the missionaries."

SYSTEMATIC CHARITY.

A GENTLEMAN from a distance, lately wrote to us as follows:

I have long been desirous of rendering some aid to your society. My circumstances, however, have been such, that I knew not how to contribute money. But having recently commenced business, with very moderate prospects, it occurred to me, that I had a *right*, if it were not clearly my *duty*, to set apart a certain portion of the Lord's gifts for his cause in the earth. I have, therefore, taken a certain part of every gain, small or great, and devoted it to the service of God. The amount has not indeed been large; but, by being carefully managed, it has enabled me to assist in the support of an aged disciple, during the whole time I have been in business, and to support her wholly, for two months of that time; and also to contribute a weekly stipend for a poor and wretched family. Besides this, I have been enabled, within six months, to contribute \$10 to the general cause of religion, in addition to the \$5, which I now enclose. I would not trouble you with this communication, were it not to tell of the satisfaction I have derived from this plan.—The money laid aside, is not considered mine at all. The only inquiry, when an application is made, is, Have I any thing in the treasury, and how can I dispose of it to the best advantage? I feel as though I were putting my hand into the Lord's treasury, and acting for him.—I have no doubt, Sir, that the deductions made on every gain, have been saved in carefulness and economy.

FOREIGN INTELLIGENCE.

ENGLISH BAPTIST MISSIONARY SOCIETY.

THE view of the superstitions of the Hindoos which follows, is from the pen of the Rev. Dr. Ward, the much respected gentleman, who was lately in this country, in quest of pecuniary aid to the Native Mission College at Serampore.

View of the Popular Superstition of the Hindoos.

ON landing in Bengal, in the year 1793, our Brethren found themselves surrounded with a population of heathens (not including the Mahomedans) amounting to at least one hundred millions of souls.

On the subject of the DIVINE NATURE with the verbal admission of the doctrine of the Divine Unity, they heard these idolaters speak of 330,000,000 of gods. Amidst innumerable idol temples, they found none erected for the worship of the One Living and True God. Services, without end, they saw performed in honor of the elements and deified heroes; but heard not one voice tuned to the praise or

employed in the service of the One God. Unequainted with the moral perfections of Jehovah, they saw this immense population prostrate before dead matter—before the monkey, the serpent—before idols, the very personifications of sin; and they found this animal, this reptile, and the lecher Krishna and his concubine Radha, among the favorite deities of the Hindoos—all these millions in prostrate homage before the instrument of the fall, here called the Ununtu, the everlasting—before sin, deified in the persons of an infamous lecher and his concubine! Lower than this, human reason cannot fall—the human being cannot be precipitated. In this worship, do we not perceive put forth the utmost malice of the powers of darkness? And can we not imagine, that when the news of this consummation of the triumph over man was carried to the Stygian council—

The hollow abyss
Heard far and wide, and all the host of hell,
With deaf'ning shout return'd the loud acclaim?

To one hundred millions of men in such a state of deplorable ignorance and alienation from God, was it not of the last consequence,

that the glorious nature of the True God, whom to know is life eternal, should be made known?

On further inquiry they found, that this immense population had no knowledge whatever of the **DIVINE GOVERNMENT**: that they supposed the world to be placed under the management of beings, ignorant, capricious, and wicked; that the three principal deities, the Creator, the Preserver, and the Destroyer, having no love of righteousness, nor any settled rules of government, were often quarrelling among each other, and subverting one another's arrangements; and that among 330,000,000 of governors, the governed knew not whom to obey, nor in whom to confide. Now, to a Christian mind, having before it the vicissitudes, afflictions, and difficulties of the present state, nothing can appear more deplorable than this ignorance of the divine government—nothing more desirable than some correct knowledge of that wisdom, goodness, and power, which is exercised in the government of the world.

They found that this people were equally ignorant of the **LAW OF GOD**—that the injunctions of their **Shasters** were often contradictory, not unfrequently commanding services puerile and vicious, and were rather a transcript of the blind and corrupted heart of man, than of the divine nature—and that these people had no idea of sin, as connected with a disposition different from the mind of God, and as a moral evil. If the knowledge of his spiritual state be of more importance to man than all other acquirements, and if *by the law is the knowledge of sin*, then surely it was of the utmost consequence to all these millions, that to them should be made known the holy principles of that government under which all mankind are placed.

Our Brethren found, that, through their ignorance of the divine law, of the corruption of the heart, and of the deep turpitude of sin, these people imagined that the waters of the **Ganges** had virtue enough in them to purify the mind from its earthly stains; and hence they saw the whole population residing in its neighborhood, morning and evening, crowding to the river: they saw this holy water carried for religious uses to the most distant parts, and the dying hurried in their last moments to receive their last purification in the sacred stream. Under the delusion, that sin is to be removed by the merit of works, they observed others undertaking long and dangerous pilgrimages in which thousands perished; while others were seen inflicting on their bodies the most dreadful tortures; and others were sitting through the day and through the year, repeating the names of their guardian deities. Who can contemplate mistakes like these, terminating in everlasting disappointment, without perceiving the wisdom and the benevolence of the command, *preach the Gospel to every creature*, and pointing all to the *Lamb of God which taketh away the sin of the world*?

Respecting the real nature of the **PRESENT STATE**, the missionaries perceived that the Hindoos labored under the most fatal misapprehensions—that they believed the good or evil actions of this birth were not produced

as the volitions of their own wills, but arose from and were the unavoidable results of the actions of the past birth—that their present actions would inevitably give rise to the whole complexion of their characters and conduct in the following birth—and that thus they were doomed to interminable transmigrations, to float as some light substance upon the bosom of an irresistible torrent. To a people like these poor Hindoos, *without hope*, how necessary the messages of mercy—the invitations and promised succors of the **Gospel**!

Among these idolaters no **Bibles** were found—no **Sabbaths**—no congregating for religious instruction in any form—no **house for God**—no **God**, but a log of wood, or a monkey, no **Savior**, but the **Ganges**—no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities: so that what, should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition—no **morality**: for how should a people be moral, whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration—the hope, instead of plunging into some place of misery, of passing into the body of some reptile! To carry to such a people the **Divine Word**, to call them together for sacred instruction, to introduce among them a pure and heavenly worship, and to lead them to the observance of a **sabbath of earth** as the preparative and prelude to a state of endless perfection, was surely a work worthy for a **Savior to command, and becoming a Christian people to attempt**.

But, finally, our Brethren found, that the ideas of these heathens respecting a **FUTURE STATE** were equally erroneous and pernicious with those already stated. By a Future State, they perceived that a Hindoo commonly understands nothing more than transmigration; and that he dies with the expectation of immediately rising to birth again in some other body—in that of a dog, or a cat, or a worm feeding on ordure; that if he has committed some dreadful crime, he expects to fall, for a time, into some one of the dreadful states of torment described in the **Shasters**. They discovered, that no Hindoo, except he has given all his wealth to the priests, or has performed some other act of splendid merit, or except he drown himself in a sacred river, or perish on the funeral pile, has the least hope of happiness after death. Those who are supposed to attain happiness, are said to ascend to the heavens of the gods, where, for a limited period, they enjoy an unbounded indulgence in sensual gratification. This is the only heaven of conscious bliss held out to a Hindoo; and held out to him on conditions, which the great bulk of the people find to be impracticable. The state beyond this, reserved exclusively for **Jogees**, is absorption,

or a complete loss of separate existence in union to the soul of the world. How important to pour into the lap of all these millions, living without God, and without Christ, and without hope, the unsearchable riches of Christ—to carry to them the news of life and immortality, that they may possess that hope which is as an anchor to the soul, both sure and steadfast, and which is the source of a purification terminating in everlasting perfection!

DECLINE OF HINDOO IDOLATRY.

From the Christian Spectator.

By a late arrival from England, the interesting intelligence has reached us, that this mighty fabric of corruption is fast crumbling into ruin. Such is already the state of public sentiment in Hindoostan, that at the last grand festival of Juggernaut, so small was the number of pilgrims present, that they were not able to drag the car. This glorious result has doubtless been produced by the labors of missionaries aided by a free press.

In one of the London papers, the circumstances are thus stated:—

London, Sept. 24.

"It must gratify every friend to the progress of human reason to learn that notwithstanding the difficulties so long considered insuperable, a glorious change is effected in British India. The free press of Calcutta has operated most powerfully in reforming the most inveterate and revolting abuses. The effect of seven native presses at work in that great city has been to triumph over Hindoo superstition in its strong hold. During the last festival of Juggernaut, so few pilgrims were present that they were unable to drag the car.—The Brahmins called in other aid, but no devotee could be persuaded to sacrifice himself to the idol. They now talk of removing the Rath to a more central situation. The wily priesthood have sagacity enough to perceive that they must remove the theatre of their sanguinary superstition beyond the sphere of a free press—or that the bigotry of thirty centuries will disappear. To the permanent glory of our Indian administration, a large portion of the population of Bengal are receiving the rudiments of an improved system of education, while thousands of elementary works are circulating throughout our empire. Even Hindoo women, against whom widowhood and consequent burning alive are denounced for learning the alphabet, and who must not read the Veda under pain of death, have placed their daughters at the public schools. The celebrated Hindoo reformer, Ram Mohun Roy, has held public meetings at Calcutta for the purpose of freely discussing the tenets of his religion, and exposing the cruelties practised under them."

A quarterly paper published by the Baptist Missionary Society, and received two or three days since by the editor of this work, (the Christian Spectator,) from a friend in London, confirms this statement; while it attributes the result to its true cause:—

"We are much pleased to be able to tell

you, that it appears as if the faithful labors of missionaries had already begun to produce an important effect upon the public mind in general, and that Juggernaut is likely to fall into disrepute. A gentleman, connected with India, lately stated in a large company of other gentlemen, at the East India House, that when they were about to drag his heavy car at a late festival, the Brahmins could not find persons enough to perform this laborious service, nor a single devotee who would throw himself under the wheels: so that they began to think of removing the idol, and all his establishment, to some other part of the country, where the inhabitants felt more zeal in his service!

"This intelligence will doubtless give you joy, Christian friends, and so it ought. It proves that your contributions and prayers for the success of the missionary cause have not been in vain: but we hope it will convince you, also, of the need of perseverance, and encourage you to be *steadfast, immoveable, and always abounding in the work of the Lord*. It is most reasonable that this Moloch of the East, as Dr. Buchanan calls him, should be deserted; that his chariot should stand still, till it rots, for want of worshippers to drag it forwards and backwards; and that the poor deluded creatures, who have been paying divine honors to this ugly block of wood, should retire from their service ashamed and confounded. But our rock is not as their rock, our enemies themselves being judges, and shall *He* be treated thus? Seated in the chariot of his gospel, paved with love for the ignorant and wretched, he has commenced his progress among these poor idolaters—you have assisted, many of you, in helping forward his chariot—and surely you will not imitate the worshippers of Juggernaut, and forsake that work of faith and labor of love in which you have been engaged?"

AMERICAN BAPTIST MISSIONARY SOCIETY.

On the 24th of September last, Mrs. Judson, the wife of Mr. Judson Baptist missionary at Rangoon, arrived at New York. Her health—the failure of which was the cause of her visiting this country,—had been much improved by the voyage and the change of climate. Since her arrival, an Address of hers to American females, relative to the situation of heathen females in the east, has been published. The following representations of their condition, will not fail of exciting the sympathies of their more favored sisters in this Christian land. The address appeared in the Watchman, a weekly religious paper published in Boston.

Condition of Females in the East.

In Bengal and Hindostan, the females, in the higher classes, are entirely excluded the face of man. At the age of two or three years they are married by their parents to

children of their own rank in society. On these occasions all the parade and splendor possible are exhibited; they are then conducted to their fathers' abode, not to be educated, not to prepare for the performance of duties incumbent on wives and mothers, but to drag out the usual period allotted in listless idleness, in mental torpor. At the age of thirteen, fourteen, or fifteen, they are demanded by their husbands, to whose home they are removed, where again confinement is their lot. No social intercourse is allowed to cheer their gloomy hours, nor have they the consolation of feeling that they are viewed, even by their husbands, in the light of a companion. So far from receiving those delicate attentions which render happy the conjugal state, and which distinguish civilized from heathen nations; the wife receives the appellation of *my servant*, or *my dog*, and is allowed to partake of what her lordly brutal husband is pleased to give at the *conclusion* of his repast! In this secluded, degraded situation, females in India receive no instruction, consequently they are wholly uninformed of an eternal state. No wonder mothers consider female existence a curse; hence their desire to destroy their female offspring, and to burn themselves with the bodies of their deceased husbands. This last circumstance might imply some attachment, were it not a well known fact, that the *disgrace* of a woman who refuses to burn with the corpse of her husband is such, that her nearest relations would refuse her a morsel of rice to prevent her starvation. Thus, destitute of all enjoyment, both here and hereafter, are the females in Bengal. Such is their life, such their death—and here the scene is closed to mortal view!

The females in the Burman Empire, (containing a population far above the United States of America,) are not like the females in Bengal, secluded from all society. In this respect they are on an equality with ourselves. Wives are allowed the privilege of eating with their husbands. They engage in domestic concerns; and thus, in some respects, the Burman females deserve our particular sympathy and attention. But they enjoy little of the confidence or affections of their husbands, and to be born a female, is universally considered a peculiar misfortune. The wife and grown daughters are considered by the husband and father as much the subjects of discipline, as younger children; hence it is no uncommon thing for females of every age and description, to suffer under the tyrannic rod of those who should be their protectors.

Burmah, also, like her sister nations, suffers the female mind to remain in its native state, without an effort to show how much more highly she has been favored. The females of this country are lively, inquisitive, strong, and energetic, susceptible of friendship and the warmest attachment, and possess minds naturally capable of rising to the highest state of cultivation and refinement. But, alas! they are taught nothing that has a tendency to cherish these best native feelings of the heart. That they possess strong, energetic minds, is evident from their mode of conversing, and from that inquisitive turn which is so conspicuous.

Rangoon.

The Latter-day Luminary, and the Columbian Star,—the former a monthly, and the latter a weekly, publication, issued at Washington City,—contain recent accounts from this mission. Dr. Price, with his wife and infant daughter, reached Rangoon in December 1821, and Mr. Hough and family in the January following. The number of Burman converts, who had been baptised up to February 6, 1822, was fourteen. But persecution had arisen and impeded their labors greatly.

The last persecution of our distinguished disciple, *Moung Shwagnong*,—says Mr. Judson,—which took place in September last, and terminated in his being obliged to flee for his life; struck a fatal blow to all religious inquiry.

There is not, however, an end put to the hopes and usefulness of the missionaries. All that is wanting to open before them a wide field of successful labor, is simply that *one man* should be made to feel kindly towards them. That man is the king of the country. Solomon says,—“The king’s heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will.”

The king has once or twice inquired about the “American Teachers,” in such a manner as to give the idea that the impressions which he received when they [Judson and Colman] presented their petition, were not correct—Thus opening the way a little for another application. Were the king to utter his fiat against any Burman’s embracing the Christian religion, not a Burman would dare to listen to us. But were the king to allow freedom of conscience, not a country would present stronger invitations to missionaries. Our circumstances are just those which arise from possessing no knowledge what the king will do.

The following extract of a letter from Mr. Judson, dated April 20, 1822, shews that the usefulness of the mission is very far from being suspended.

My first attempt at translating was made on the gospel of Matthew, after I had been nearly four years in the country; but I was so dissatisfied with the result, and so convinced of the inadequacy of a four years’ acquaintance with a foreign language, to enable me to make a *good* translation of the scriptures, that I proceeded no further. Some time after, influenced chiefly by the importunity of the little church, which had grown up in the mean time, I gave them Ephesians and part of Acts. But it was not, until I had been in the country nearly eight years, that is, about

a year ago, that I undertook the work, with a more settled purpose; and have now finished the Gospels, Acts and Romans. I shall probably, by the time you receive this, have finished the whole New Testament. I translate, as you suppose, from the original, following generally the text of Griesbach.

Chittagong.

Chittagong is an extensive district in the S. E. of Bengal. It is separated from the Burman empire by a range of mountains; and is subject to the British, who have, at the capital of the district, a military force, and a civil establishment. Into this district, Mr. and Mrs. Colman removed, when it was thought they could no longer remain safely in the Burman empire. For a season, they resided at Islamabad, the capital, called, also, Chittagong. In November 1821, they left Islamabad for a place called Cox's Bazar, where they arrived, after a pleasant sail of three days. We find, in one of the above mentioned publications, a letter from Mrs. Colman, dated December 1, 1821, stating some of the circumstances, which occurred soon after their arrival at this station. In their case the promise was certainly fulfilled,—"Lo, I am with you."

A Boodhist priest, on a visit from Ceylon, thought proper to prolong his visit beyond the allotted period, on purpose to frustrate their benevolent designs. Mrs. Colman writes:

Immediately on our arrival, the above mentioned priest commenced hostilities by seizing our teacher by the hair of his head, and by loading him with reproaches and threats.—The teacher, who has for some time past given evidence of being a real Christian, bore the insult in a very patient manner, and gave fresh proof that he had been renewed by the Spirit of God. The next day after, a mob, consisting of several hundred people, surrounded the place where we now reside, for the purpose of destroying our goods, and of expelling us from the town. But this blessed promise, "As thy day is, so shall thy strength be," was abundantly verified. The Lord stood by us, and gave us that composure of mind, which was so requisite for the occasion. His mercy was also signally displayed in quieting the angry passions of the human heart.—The mob, in order the more effectually to accomplish their wicked purposes, had obtained a petty government officer to sanction their proceedings. He entered the room with the most malignant countenance, and made many attempts to induce Mr. C. to quit his seat. Finding that his efforts availed nothing, but that we both kept ourselves calmly seated, he seemed struck with astonishment, quietly seated himself, and entered into conversation. This greatly exasperated the rioters without, who used the most abusive and threatening language; accused the officer of entering into

friendship with Mr. C. when he had accompanied them to assist in our expulsion. Nothing indeed could exceed their threats and revilings, or the noise and disturbance which they made. The person who conducted the mob is, we learn, a very artful, wicked man, and obtains his subsistence principally by receiving bribes. He, however, by the overruling mercy of God, was compelled to treat us in a friendly manner, and to disperse the mob without suffering them to do us any personal injury.

This defeat only served to heighten the anger and resentment of the priests, who, on being informed of the event, immediately took a solemn oath, that they would not eat until we were expelled. For several days we were subject to continual alarms. Various reports reached us that the people were determined on our expulsion, and that if this could not be effected in open day, it should be done under the covert of midnight darkness. But we committed ourselves to our heavenly Father, knowing that we were safe beneath his protecting hand.

One circumstance was particularly trying to us. We had calculated, that on the fourth or fifth day after our arrival we should have the agreement made with the carpenters, and some other preparatory steps taken towards building; but it was circulated by the opposers that whoever undertook to build the house, or to render us the least assistance, should be considered worthy of death: and so effectually did this threat terrify the people, not only in Cox's Bazar, but throughout the surrounding villages, that we found it impossible to procure a single workman. Even an Arrakanese whom he had hired on our first arrival, became so alarmed that he begged we would discharge him.

By some means the order which the magistrate promised to issue on our account was detained a number of days. Had it reached here before us, it is probable that much of the disturbance would have been prevented.—However, on the 21st of November, just nine days after our arrival, to our great relief and joy, it was received. It was very satisfactory, and produced a happy effect. In the course of a few days, another very severe order was issued, accompanied by a polite and obliging letter from the judge to Mr. C. In consequence of these orders, particularly of the last, the tumult has ceased, and the people are no longer afraid to work for us. We have now the satisfaction of seeing a beginning made on the bungalow, and expect it will be completed in the course of twenty days.

Death of Mr. Colman.

In less than eight months after his removal to this place, Mr. Colman was called away from all earthly labors and trials. He died of a Jungle fever, on the 4th of July last. Mrs. Colman was also ill of the same fever. Mr. Colman was an excellent missionary; and his loss cannot but be severely felt by his associates, and by the society, under whose patronage he was.

DOMESTIC INTELLIGENCE.

EMBARCATION OF MISSIONARIES.

WE cannot give a better account of the public services, preceding the embarkation of Messrs. Goodell and Bird, at New York city, for the Palestine Mission, than follows:

From the American Missionary Register.

The Rev. William Goodell and the Rev. Isaac Bird, assigned to the Palestine Mission, under the care of the American Board of Commissioners for Foreign Missions, arrived in this city, with their wives, on the 26th ult. with a view to embark for Malta, in the brig Shepherdess, which was expected to sail in two or three days, but did not get away till Monday morning, the 9th inst.

The passage had been engaged from New-Haven; but owing to an accident, the owners found it expedient to complete the lading of the vessel here, and this made it necessary for the missionaries to follow. This circumstance is mentioned, as their embarkation from New-York was entirely unexpected.

The delay of their sailing gave opportunity for several appropriate religious services. On Sabbath afternoon, the 1st inst. Mr. Goodell preached in the church in Murray street, from Matt. xvi, 2, 3, on *The Signs of the Times*. His design was to show, that there are, at present, clear indications of the great extension and final prevalence of the Christian religion. In pursuance of this design, he dwelt upon Sabbath Schools, Revivals of Religion, and the origin, labors, and success of Education Societies, Missionary Societies, Bible Societies, and Societies for the conversion of the Jews. He adverted, also, to Tract Societies, Peace Societies, and Societies for the benefit of Seamen. At the close, he remarked, that there was no reason to apprehend any interference of one society, or one class of operations, with another, as they all unite in promoting the same grand object; and that all persons, from the little child to the man of gray hairs, and in every condition, may have the happiness of doing something to hasten the millennium.

The Rev. Dr. Romeyn and the Rev. Mr. Whelpley offered the prayers. The house was much crowded, as several clergymen, wishing to give their sanction to the mission, and to be present on the occasion, attended with their congregations.

In the evening, Mr. Bird preached in the same church, from John x, 16. *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice.* The audience was large, and, at the close of the services, a collection was taken for the Palestine Mission, amounting to about \$200.—The prayers were offered by the Rev. Mr. M'Carty and the Rev. Mr. Cox.

On Monday evening, several congregations united in observing the monthly concert in the Middle Dutch church, which is supposed to be capable of accommodating more worshippers than any other church in the city.

Mr. Bird made the first prayer.

Mr. Evarts, the Corresponding Secretary of the American Board of Commissioners for Foreign Missions, read extracts of letters, which had lately been received from missionaries, and transmitted to him from Boston.

He introduced the subject by observing, that the letters related to two missions, which hold a deep interest in the minds of the Christian public, not only of this country, but of Great Britain, and some parts of continental Europe. While the friends of missions, to a man, highly approve the exertions made to enlighten and christianize the aborigines of our own continent, and especially of our own country, they feel a more than ordinary interest in the missions to the Sandwich Islands, and to Palestine.

He then read the following sentences from a letter, written by Mrs. Bingham to her sister, and dated at the Sandwich Islands. Jan. 28, 1822:—“The school has engaged my attention the last fortnight very closely. How pleasant, if you could just look within, when twenty-five surrounded me, each having the commencement of an Owhyhee Spelling Book, eighteen or twenty a slate and pencil, ten or twelve a writing book, and thirteen an English Testament.”

This letter was written he observed, about twenty-one months after the first landing of the missionaries. The progress, which had been made, was astonishingly rapid, compared with that of any other mission among untutored people. It was many years before the missionaries at the Society Islands could obtain any children, who would attend school, or learn to read at all. Now, there are supposed to be 10,000 individuals, who can read the Gospels, printed at the mission-press of those islands, and received with the greatest eagerness by the people. But at the Sandwich Islands, children learned to read the English Testament the very first year of the mission; and, before the second year was completed, the mission-press began its operations. On the first Monday of January last, the beginning of our Owhyhee Spelling Book was struck off; the first sheet of which has been received in this country, and which was immediately put into the hands of children and adults anxious to receive it.

Curran, the celebrated Irish orator, being struck with the intelligence of the people, where they were all taught to read, at an early period of their lives, exclaimed, “See what these four and twenty letters have to say for themselves.”

If learning to read, thus exalts the character of men, as members of a civil community, what shall be said of it, as the means of their becoming acquainted with the Word of Life? And if those who contribute to the improvement of the modes of education, in their own enlightened country, are justly styled benefactors, how ought we to esteem the faithful missionary, who introduces letters among a savage people, and trains to learning and to virtue these children of the forest?

Shall not such a woman as Mrs. Bingham, who went from a sphere of great usefulness in her own country, and from a large circle of most affectionate friends, be encouraged in her work, as she sits down to instruct, with most unwearied assiduity, the ignorant and neglected children of pagans? The appeal is made to every friend of human improvement, whether such labors, for such a purpose, are not entitled to high commendation and efficient support. The appeal is made to every female in this great assembly, whether such laborers are not to receive, besides a mere comfortable support for themselves, such support for the children under their care, as shall enable them most effectually to promote the end they have in view; which is no less than the introduction of Christianity and civilization among a people, who have been sunk for ages in the deepest ignorance and barbarism.

The other letter, from which Mr. Evarts read extracts, was written by the Rev. Jonas King, who is now attached to the Palestine mission. It was dated at Paris, Sept. 21, 1822, and mentioned the following subscriptions, as having been made towards his support as a missionary to Palestine, for three years: viz.

Mr. S. V. S. Wilder, of Paris, annually, for three years,	8 100
Thomas Waddington, Esq. St. Remy, France, (500 francs,)	93
Louis Mertens, Esq. Brussels,	93
John Venning, Esq. St. Petersburg, annually, for three years,	93
The Rotterdam Missionary Society, (for two years,)	93
The Foreign Missionary Society at Paris, A gentleman of New York,	93 37

This letter also stated, that, at the formation of the Foreign Missionary Society in Paris, the Rev. Daniel Wilson, of London, was present, made a most animating speech in French, and added a donation of 100 francs. Mr. Wilson is a distinguished clergyman of the English Episcopal church. The newly organized society appointed Mr. King their first Missionary, though he is to act under the direction of the American Board of Commissioners for Foreign Missions. The British ambassador at the court of France kindly gave him a particular passport to go into the Turkish dominions; and he experienced many other civilities, in reference to his contemplated journey, both from societies and individuals.

The letter was read to illustrate the manner in which men of different countries are brought to co-operate in sending the Gospel. Mr. Fisk wrote to Mr. King, requesting him to join the mission for a season. The letter was laid before a Christian friend for his advice. He approves of the measure, and application is made to others. Thus a missionary is supported by a few individuals, scattered at a great distance from each other. The whole proceeding leads to the formation of a Foreign Missionary Society in Paris, the results of which, even on this side the grave, none but the Omniscient can estimate.

Mr. Evarts concluded by remarking, that the services of men engaged in commercial

pursuits are of great value, in promoting the cause of missions. Of this, Mr. Wilder is an example. Though much occupied in mercantile transactions, he deems it an honor and a high gratification to devote both time and influence to this noblest object which can employ the agency of man.

The remarks by Mr. Evarts were followed by two addresses; one by the Rev. Dr. Mac Auley, the other by the Rev. Mr. Cox. The Editor of the work from which we extract, was disappointed in his expectation of procuring for his readers the address of Dr. Mac Auley. The substance of Mr. Cox's address is given. We should be much pleased to insert the whole of it; but our limits constrain us to be content with one or two extracts.

Having quoted the great commission given by the "Prince of missionaries" to his apostles, just as he was about to ascend from the summit of Olivet to his original glory, Mr. C. added:—

Now of these words, the true meaning is ascertained by deeds and facts—by apostolic usage and example. The apostles and primitive preachers of Christianity were all missionaries. Such was Peter—after a miracle had broke the enchantment of his Jewish prejudices. Such was Paul, the apostle of the nations: his heart was expanded with that philanthropy which originates in the love of God, and his feet were winged in the paths of missionary obedience. He tells the church of Rome, whom he had then never visited, that he had come as near to them in his evangelical toils, as he could come, without actually standing in their city, or upon the peninsula: "So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. Yea, so have I strived to preach the Gospel, not where it was named, lest I should build upon another man's foundation: but as it is written, to whom he was not spoken of, they shall see: and they that have not heard shall understand."

Thus we are engaged in no fanciful affair. Invisible, indeed, are its ends and its author; but, firm its support, divine its patronage, blessed its progress, and certain its success. Unlike the vain, earthly enterprise of the crusaders, to which reference has been made, that monstrous offspring of chivalry and superstition, which erst emptied the population of Europe upon the plains of Palestine, it appeals to the testimonies of God for its high vindication—it points to the social and civil, the temporal and eternal blessedness of man for its immediate and beneficent object; it draws from eternity the incentive and the sanction of its efforts.

The prophecies indicate not uncertainly the ultimate and the universal triumph of Christianity. Soon shall "the truth as it is in Jesus," be published "to every nation and kindred, and tongue, and people;" and soon shall a mighty "angel come down from heaven, having the key of the bottomless pit and a

great chain in his hand; and lay hold on the dragon, that old serpent, which is the devil, and Satan, and bind him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he deceive the nations no more, till the thousand years be fulfilled." Soon shall the kingdom of light be extended, and the truth of the Gospel be ascendant in the earth: soon shall the grace of the Redeemer baptize the spirits of this globe's population, and, (in the animated, half-poetic, and wholly prophetic language of the late president Dwight,) "from Nova Zembla to Cape Horn, and from California to Japan, the spires of Christian temples shall gladden the eye of the traveller, and the notes of salvation vibrate on his ear."

"The groans of nature in this nether world,
Which heav'n has heard for ages, have an end.
Foretold by prophets, and by poets sung,
Whose fire was kindled at the prophet's lamp;
The time of rest, the promis'd Sabbath, comes.
Six thousand years of sorrow have well nigh
Fulfil'd their tardy and disastrous course
Over a sinful world; and what remains
Of this tempestuous state of human things
Is merely as the working of a sea
Before a calm, that rocks itself to rest;
For He, whose ear the winds are, and the clouds,
The dust that waits upon his sultry march,
When sin hath mov'd him, and his wrath is hot,
Shall visit earth in mercy; shall descend,
Propitious, in his chariot, pav'd with love;
And what his storms have blasted and defa'd,
For man's revolt, shall with a smile repair."

Mr. C. then remarked, that nothing but a conviction, that the cause of missions is the cause of God, and sanctioned by the divine command, will move the millions, secure the resources, and concentrate the energies, of Christendom, in this *work of faith and labor of love*. He proceeded:

We feel for these friends with whom we are so soon to part. My associations tell me there is an analogy between this occasion and that when "there came a woman, having an alabaster-box of ointment of spikenard, very precious; and she brake the box, and poured it on the head" of Jesus, as he reclined, at meat. That guiltless head was soon to bow in death, "the just for the unjust, that he might bring us to God." "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. She is come aforehand to anoint my body to the burying." And we are assembled to anoint them for their burial. Buried to us they soon will be till the heavens are no more—buried till we meet them, with the congregation of the risen dead, "at the judgment-seat of Christ." And shall we here yield to the sympathies of our nature, indulge the joy of grief in its romantic tide, and "sorrow as those who have no hope?" No! rather let us say, with that holy calculator, who studied his arithmetic in the school of Christ, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Contrasted with our efforts and privations, who do indolently less, their enterprise is arduous, their sacrifices great: but there is a relation in which both appear diminished and

annihilated. Compared with his philanthropy who descended from the throne of glory to the *place of sculls*, all our self-denial—all our achievement is nothing! We do indeed admire their piety, and "glorify God in them." We mingle our sympathies with their sufferings, and will embalm their names and their mission in our recollections and our prayers. This concert of prayer shall ever revive them in our memories. It shall be to them as "the tree of life, which yielded her fruit every month: and the leaves of the tree were for the healing of the nations." We will trace them on their way in our imaginations, and when our fancy sees them entering the Mediterranean, and nearing that land of sacred story, the cradle of Christianity, now under the judicial seath of God; and remembering that there Jesus lived, and preached, and died; that there was the scene of Pentecost, and the seat of the primitive churches; that those shores were once trod by the feet and vocal with the preachings of apostolic missionaries; and instead of the glory that has departed, beholding every where the crescent, the mosque, the turban, the triumphs and the trophies of Mahomedan imposture, its bloody fruits and lascivious orgies, we will anticipate their warning to our western churches: we will hear them saying, "O America! beware of neglecting the great salvation! thy candlestick may, too, be removed out of its place; prize and perpetuate the pure principles of Christianity, the institutions and blessings of the *only religion*."

The closing prayer was offered by the Rev. Mr. Goodell, and a collection was taken up amounting to about two hundred dollars.

On Thursday, the 5th, which was the day of the annual thanksgiving, in this state, the missionaries attended public worship, at the Rev. Dr. Romeyn's church in Cedar-street. Mr. Goodell offered the first prayer. Mr. Bird preached from Mark xvi, 15. *Go ye into all the world, and preach the Gospel to every creature.*

About the close of the sermon, the clergy and many private members of several churches and congregations, in accordance with a previous arrangement, came in.

The instructions to the missionaries were then delivered by the Corresponding Secretary.

Preparations having been made for the celebration of the Lord's Supper, the Rev. Dr. Milledoler prayed and gave thanks, and addressed the communicants during the administration of the bread. The Rev. Mr. Knox made an address during the administration of the wine.

The Rev. Mr. M'Murray prayed,

A collection was taken, amounting to nearly \$200; the exact sum of the three collections, for the benefit of the mission, being \$600,47.

These solemn services were closed with an address by the Rev. Dr. Mac Auley to the communicants, the missionaries, and that part of the congregation who did not unite in the commemoration of a Savior's love.

When most of the audience had retired, the managers of the United Foreign Missionary Society, agreeably to previous arrangements, were introduced to the missionaries, and a

short address, expressive of the kind wishes of the Board, was delivered by the Rev. Dr. Milledoler, Secretary for Foreign Correspondence.

The missionaries, while they were waiting in this city, became acquainted with many friends of the Redeemer, by whom they were received and treated with great kindness and hospitality. Beside what has been mentioned above, Mr. Goodell preached in the Rev. Mr. Patten's church, on Sabbath, the 1st inst.; in the Rev. Dr. Mac Auley's on Wednesday evening; in the Rev. Mr. Matthews on Friday evening; and on the Sabbath, the 8th, at the Mariner's church, at the Rev. Mr. Whelpley's, and at the session room of the Brick church.

On the 1st inst. Mr. Bird preached at the Mariner's church, and on the 8th at the Rev. Mr. Stafford's place of worship.

The missionaries unexpectedly embarked on Sabbath evening, the 8th inst. at 10 o'clock. Thirty or forty of their friends, having understood that they had been summoned on board, called at their lodgings, and, having united in a song of praise, and in prayer by the Corresponding Secretary of the American Board of Commissioners, accompanied them to the vessel, where another hymn was sung, a portion of Scripture was read, and prayers were offered by Mr. Dwight of New-Haven, and Mr. Lewis, the Domestic Secretary of the United Foreign Missionary Society. At an early hour on the following morning, this interesting Mission Family took their departure, followed by many fervent prayers for a blessing upon their benevolent enterprise.

VISIT OF INDIAN YOUNG MEN,

At Charleston, S. C.

On the 6th of November, Adin C. Gibbs, a Delaware; and John Ridge, David S. Taw-cheeey, James Fields, Thomas Bassel, and John Vann, Cherokees;—arrived at Charles-S. C. They had all completed the allotted period of study, at the Foreign Mission School in Cornwall; and, in company with the Rev. Reynolds Bascom, who is to spend a few months in missionary labor at Elliot,—were on their way to the Indian country. All, excepting the first named of the Cherokees, are professors of religion. Gibbs goes to the Choctaw nation as an assistant missionary and catechist. The others will aim, we trust, to be useful to their countrymen, in whatever station Providence shall place them.

On the Sabbath evening after their arrival, a meeting was held in the Circular Church, and addresses were made, by Adin C. Gibbs and John Ridge, to a very numerous audience. Gibbs gave a short history of the Cornwall School;—the number of scholars; the places from whence they came; the manner of their

leaving their native country; the means by which Providence brought them to the school; the impression made on their minds by the manners and ordinances of civilized and Christian life; and the hopeful conversion of most of them to faith in the Lord Jesus.

Ridge spoke of the early possessions of the Cherokees in Carolina, and of the wars, which formerly existed between his nation and that state; and used terms rather severe in respect to those, who disbelieved in the practicability of Indian civilization.

"He entered into a detailed statement,"—says the Charleston Religious Intelligencer,—"of the government of the Cherokee nation, which was certainly an evidence of considerable progress from the savage state. He stated that many of the inhabitants had large possessions in cattle, and great produce from their farms; that the men were versed in the arts of husbandry, and the females in those of domestic life."

The effect produced on the audience by these addresses, is said to have been that of high satisfaction. A collection was taken amounting to about £200.

On Friday evening, November 15th, another meeting was held in the same church. The house was much crowded; and the effect was similar to that of the former meeting. The collection amounted to £195 38; one half of which, in accordance with a suggestion of Mr. Bascom, was given to the Chickasaw mission, under the superintendence of the Synod of South Carolina and Georgia.

The address, which Ridge delivered at this meeting, has been published in the Religious Intelligencer. We think it proper, that one or two extracts from it should be given in our work.

Extracts from the Address of John Ridge.

The inconveniences attached to uncivilized habits, and the degraded state of untutored savages, cannot be duly estimated, without a particular knowledge of their history and daily avocations. On a former occasion, I unfolded to you the happy effects of missionary labor among them, and the prominent advantages resulting in the transition from a savage to civilized life. Among the remarkable causes of mortality which exist among them, their habits greatly accelerate their final extermination. That "vinum causa malorum magnorum est," all nations are ready to acknowledge; but in greater degree, the powerful and baneful effects of it have been felt by the poor Indians. The laws of honor and morality are great checks to the progress of this contagion in civilized countries; but where no barriers, of consequence, to its promulgation exists, these intoxicating liquors

reign triumphant. The roving disposition of the aborigines of this country, tends to their extinguishment; (I now speak of Indians in general who are deprived of missionaries and who have made no advances in civilization.) As they have no permanent habitation, their continual peregrinations must expose their wives and children to the inclemencies of the weather, to hunger and neglect, which as a matter of course, must impair the constitutions of the most healthy, and the feeble fall certain victims to these hardships. Among the numerous speculations of the learned, many erroneous theories have been advanced on the comparative happiness and contentment of the enlightened and savage life. It is said by some, that there is more real enjoyment and contentment predominant in the savage, than in civilized man; but I question whether the gentlemen who support this argument, would be willing to renounce the privileges of polished society, and voluntarily adopt the manners of savages, and take their abode in the wilderness, far from civilized people. Will any one believe that an Indian, with his bow and quiver, who walks solitary in the mountains, exposed to cold and hunger, or the attacks of wild beasts, trembling at every unusual object, his fancy filled with agitating fears, lest the next step should introduce his foot to the fangs of the direful snake, or entangle it "amidst his circling spires that on the grass float redundant," actually possesses undisturbed contentment superior to a learned gentleman of this commercial city, who has every possible comfort at home? Can any one convince me, that the degraded Hottentot in Africa, or the wild Arab in the desert of Sahara, whose head is exposed to the piercing rays of a meridian sun, entirely dependent on his camel for safety, enjoys more real contentment of mind than the poorest peasant of England. Will any one compare the confined pleasures of the Hindoo, whose mind is burdened with the shackles of superstition and ignorance, who bows before the ear of Jugernaut, or whose wretched ignorance compels him to invoke the river Ganges for his salvation—Will any one, I say, compare his pleasures, to the noble and well regulated pleasures of a Herschel or a Newton, who surveys the regions of the universe—views the wisdom of the Deity in forming the lights of heaven with all the planets and attending satellites revolving in their orbits, irradiating infinite space as they move around their common centres—and who demonstrate, with mathematical exactness, the rapid flights of the comet, and its future visits to our solar system!

I have made this contrast, to shew the fallacy of such theories, and to give you a general view of the wretched state of the Heathen, particularly of the aborigines of this country, who are gradually retiring from the stage of action to sleep with their fathers. It is to the exertions of the benevolent that their safety depends, and the hand of charity can only pluck them from final extermination. The measures adopted for their education and civilization, is the only hope to save the sons of the forest from oblivion; and I congratulate all the friends of Indians, that their endeav-

vors have not been in vain, as I have attempted to show on a former occasion.

The paragraph which follows, concludes the address.

The Indians stand with open arms to receive your missionaries, and your missionaries are ready to engage in this great enterprise.—What then is wanting!—Shall the schools be discontinued for want of funds? Shall the ardent expectations of the Indians be frustrated? *Your liberality will not permit it;* and I presume to be confident, that as South-Carolina is distinguished for its information and patriotism, that she will be stimulated to be the very first among the benevolent.

Besides the contributions mentioned above, a large number of valuable books were contributed, partly to the young men, and partly to the Indian mission, and \$184 were subscribed by a few individuals, towards procuring suitable conveyances for those of the company, who needed them, and for their baggage;—and one gentleman gave a waggon. Four of the youths, and Kapooly, (a Sandwich islander, who was going to Brainerd as a domestic assistant,) were content to accompany the baggage on foot.

At Augusta, Geo.

Augusta being on the way to Brainerd, the company was induced to spend four days there. They were treated with much kindness.

"Last evening," Mr. Bascom wrote on the 27th of November,—"we had a meeting in Mr. Brantly's church. Many were unable to get in. The meeting was begun and closed with prayer and singing. Ridge read a composition of 15 or 20 minutes, chaste and pertinently written, on the mutual change of feeling between the whites and Indians; the good effect of missionary efforts; and the desirableness of continuing them with increased zeal. Gibbs and Boudinot,* led in prayer, and made a most solemn and tender impression, by their hearty appeals to the audience, on the value of Christian privileges, and the state of the heathen."

The collection at this meeting, amounted to \$87 77.—A letter from a very respectable inhabitant of Augusta, thus notices the little company.

"Their whole conduct, during their stay here, gave evidence, that they were governed by the principles of the Gospel. Indeed, wherever they go, they will put to silence all objections as to the practicability of civilizing and christianizing their too long neglected countrymen."

*Elias Boudinot joined them before they left Charles-ton. He was obliged, by declining health, to leave the Theological Seminary at Andover, and return to his own country.

REVIVALS OF RELIGION.

FROM our correspondence, and from various religious publications sent to our office, it is our intention to select and embody, every month, such statements of revivals of religion existing in different parts of the land, as appear to us entitled to credit, and fitted to interest the mind and improve the heart.

Virginia.

A letter from Jefferson county gives the following statement, which we observe is confirmed by the narrative of the Synod of Virginia:—"I have lately attended a meeting of the Synod of Virginia. It was a time of unusual excitement among both ministers and people. There have been several revivals of religion within our bounds, during the past year, and they still continue and increase. In Lexington and its vicinity, there have been more than 200 persons added to the Presbyterian church, during the space of a few months. Hampden Sydney College, in Prince Edward county, has also been visited with a time of 'refreshing from the presence of the Lord.' Richmond, Petersburg, and Norfolk, have also been highly favored. Two or three other places exhibit appearances, which have excited very pleasing hopes."

Pennsylvania.

At Newtown, 43 are said to have been recently added to the church; at Neshaminy,

79; and at Doylestown, upwards of 50. At Griersburg, also, is considerable religious inquiry: 36 were added to the church, in the early part of September; making 108 that have been united to the visible kingdom of Christ, since the first of June last. New-Hope and Carlisle are said, also, to be enjoying, at the present time, special tokens of divine favor. About thirty students, in the college at the latter place, are reported as deeply solicitous respecting their prospects in eternity.—The friends of Zion are not likely to be too much impressed with the value of such excitements in our colleges.

New Jersey.

There seem to be revivals of religion in different parts of this state. "In almost every place where I have been," says a clergyman who has travelled considerably in New Jersey, "I have witnessed the operations of the Holy Spirit." The following places are mentioned in the New York Christian Herald, as among the most favored:—Deerfield, Millstone, Mansfield, German Valley, Fox Hill, White House, Lebanon, Lamington, Bedminster, Rockaway, Morristown, Chatham, Hackettstown, Somerville, Bound Brook, and Baskingridge. At Somerville, it is said, "upwards of 60 were added at the first communion, and at the second, 145. At Bound Brook about 100 have been added to the church. At Baskingridge, there are supposed to be 200 anxiously concerned. At Somerville, 206 are said to have been admitted to the church.

MISCELLANIES.

ENLARGED LIBERALITY.

A NOBLEMAN of South Prussia, feeling a deep interest in the missionary exertions among the Hottentots, and in the success of the Foreign Mission School at Cornwall, transmitted a handsome donation to his correspondent in England, (the Rev. Francis Cunningham,) with directions that it should be equally divided between these objects.—The sum appropriated to the school at Cornwall was 48*l.* 12*s.* and Mr. Cunningham generously made it 50*l.* authorizing the Cor. Sec. of the Am. Board of Com. for For. Missions to draw on him for that amount.

A letter has recently been received from Edward A. Newton, Esq. of Calcutta, in which he expresses his satisfaction that the Board had commenced the formation of a *Mission Library*, and makes a donation of fifty dollars toward that object. The Board is under particular obligations to this gentleman for numerous kind offices, as well as for his proffered services hereafter.

At the recent embarkation of the missionaries from New Haven, a spirit of uncommon liberality prevailed. The missionaries and their friends were received with the utmost kindness and cordiality by gentlemen of the college, the Rev. Messrs. Merwin and Taylor, and numerous other friends of missions. It was peculiarly gratifying to witness the deep interest, which the community generally manifested in the object; and the hearty goodwill expressed by great multitudes toward the individuals, who were to be personally engaged in promoting it. The contributions in money, and various useful and necessary articles, for the benefit of this mission, are acknowledged in the monthly list. Probably some are unintentionally omitted; though pains have been taken to get an accurate account of them. It is estimated, that the value of the donations received at New Haven, including those, which were sent from other towns to the care of T. Dwight, Esq. was about \$1,500.

The sailing of Messrs. Goodell and Bird from New York gave occasion to a similar display of Christian liberality. Many of the clergy in that city, the Board of Managers of the United Foreign Missionary Society, and private Christians, availed themselves of this occasion to testify their regard to the missionary cause, and their interest in the Palestine Mission.

After the missionaries had sailed, it was proposed by members of different churches in that city to form an association for the permanent support of Messrs. Goodell and Bird. The proposal met with a kind reception, and the outlines of a plan were speedily adopted, by which the object was considered as attained.

MISSIONARY HERALD.

AT the commencement of another year, we have occasion to make grateful mention of the continued patronage, which our work receives; and while we do this, we would urge its friends to renewed exertions in its behalf. The same reasons, which induce the publication of the work at all, must impel us to wish that it may obtain a wider, and still wider, circulation.

It will be remembered, that this work is not published for private emolument; but that all the influence, which it exerts, and all the profits, which are capable of being derived from it, are subservient to the cause of missions. The plan, upon which it is printed and distributed, has been adopted by the American Board of Commissioners for Foreign Missions, after much deliberation and reflection on the part of the Prudential Committee, and after considerable experience in relation to periodical works of this kind. This plan is briefly as follows.

The publisher prints the work, at the established rates, for which labor of this kind is performed. At the end of the year, he makes out his bill for paper and printing. This bill is paid from the avails of the work, two thirds of which avails are applied to that purpose as they are received, till the bill is discharged. The remaining third is reserved as profits, with all that shall be collected after the printing is paid for.

Though a majority of subscribers are punctual, many are dilatory in making payment; so that the printing bill for the volume of 1821, is not fully discharged, from the portion of avails reserved for that purpose, even at

the close of 1822, and all the avails which have as yet been received for the volume of 1822, are not equal in amount to the bill for printing.

In consideration of the largeness of the contract, and of the privilege of advertising on the covers, the publisher takes upon himself the labor of distributing the work, and of keeping the accounts and collecting the debts, without any commission or allowance whatever. This labor is much greater than might be supposed. It now requires the assiduous attention of two persons nearly the whole time. In the opinion of competent and disinterested judges, the work is published on terms very favorable to the Board.

In regard to the amount of profits, very extravagant estimates are sometimes formed by persons, who are not aware of the actual cost of the work; nor of the great discount made to agents, who take a large number of copies; nor of the risks and losses, to which concerns of this kind are exposed. Notwithstanding these drawbacks, however, a considerable sum will be realized as profits on the two volumes, which have been published by the Board; and, as we may hope, on every subsequent volume. Although the expense of the volume for 1821, was greater than it would have been, if an edition sufficiently large had been printed in the first instance, yet more than \$2,000 have been received as profits on that volume; and, if the debts are paid as well as they should be, the profits will surpass \$2,500. We cannot speak with so much precision, as to the profits for the last volume, a large portion of the debts being yet uncollected; but there is little doubt, that the profits will considerably exceed the last mentioned sum.

As to the appropriation of the profits, our patrons are referred to the resolutions of the Board on this subject, as published in the Herald for November 1821, p. 352, and Nov. 1822, p. 338; and in the annual Reports for 1821, and 1822.

On the whole, there is reason to express a high gratification, that the Herald has been so acceptable and powerful an agent in exciting attention to the wants of the heathen world, and to the efforts made for their relief. None of the Missionary Societies in Great Britain have been able to communicate intelligence respecting missions, to their patrons extensively, without incurring considerable expense; but the circulation of the Missionary Herald has relieved the Board from expenses, which would otherwise have been unavoidable.